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# MISSIONARY HERALD.

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THE donations for the month of June were in advance of those of the corresponding month a year ago by over \$11,300. The legacies also advanced by over \$7,700, so that the total gain for the month was \$19,047.43. For the first ten months of the financial year the relative increase from donations has been nearly \$57,000 and from legacies nearly \$38,000, so that the total advance for the ten months is \$94,952.74. We trust that pastors and churches and individual donors will see to it that this favorable record continues for the months of July and August, thus enabling the Board to plan for larger things in the future.

A TELEGRAM from San Francisco, received at the Missionary Rooms on July 8, announces the safe arrival of the *Morning Star* at Honolulu, June 19. This number of the *Herald* must go to press before letters can be received, but the telegram informs us that the missionaries on Kusaie and Ruk were well, that the schooner *Robert W. Logan* arrived safely at Ruk and is engaged in the work proposed for her among the Mortlocks. With the exception of Ponape the missionary work has been prosperous at all the islands. On Ponape the Spaniards are still in open conflict with the natives, and there is no prospect of the settlement of the difficulties. The natives are still holding their own against the Spaniards. Mr. and Mrs. Rand, being unable to return to Ponape on account of the state of affairs on that island, came up by the *Star* to Honolulu; also, Misses Palmer and Smith. We learn also that Henry Nanepei, who has been the faithful native assistant of the mission on Ponape for many years, and who during the recent troubles has sought to mediate between the chiefs and the Spaniards, came up by the *Star* for the purpose of beseeching the United States government to interfere for the protection of the native population. We hope in our next issue to give full letters from the missionaries in Micronesia reporting the year's work.

A GEOGRAPHICAL expedition of much interest in connection with our East Central African Mission has recently been completed by Dr. Jameson, who has passed through Gazaland from Mtassa's, in Manica, to Gungunyana's kraal on the Limpopo River. This is the region which our missionaries near Inham-bane have been desirous of exploring. The Royal Geographical Society promises to publish soon a map prepared by Dr. Jameson, which will doubtless add much to our knowledge of the present capital of Gungunyana, as well as of the regions to the north of it.

IT is proposed that churches and pastors be invited, as has been done for two years past with excellent results, to hold SIMULTANEOUS MEETINGS in behalf of the foreign missionary work upon some day during the last week of September or first week of October, including one of the Sabbaths, September 27 or October 4, as may be more convenient, when the subject in some form may be presented from the pulpit.

WE regret to see that, on June 25, the French Chamber of Deputies, by a vote of 439 to 104, refused to ratify the Brussels Agreement with reference to the suppression of the slave and liquor traffics in Africa. The Minister of Foreign Affairs and others urged the Chamber to accept the Agreement, the Minister declaring truthfully that it was a question "of a work done absolutely in the interests of civilization." He affirmed that the "whole world has desired to contribute something of its generosity and power to the destruction of this horrible leprosy of slavery." But many members of the Chamber took offence at the provisions of the Agreement in reference to the right of search by English ships, a point which has always been a sore one with the French, and one which in generations before this has stood in the way of diplomatic efforts for the suppression of the slave-trade. On this ground the strong vote was obtained against the ratification of the Agreement. We greatly fear that this action will not only prevent its ratification by other nations, but will altogether hinder further attempts at united action for the suppression of the two giant evils which threaten the welfare of Africa.

MANY letters we have printed from Japan during the past year have stated that for various reasons, chief among which is the attitude of the Japanese toward foreigners in connection with treaty revision, the evangelical work has not been as prosperous as formerly, and that we must not expect results like those reported in previous years. The annual statistical table of the churches connected with the American Board's Mission in Japan has just been received, bringing down the figures to March 31, and while it does not record such large additions to these Kumi-ai churches as in either of the three previous years, the figures are to us unexpectedly favorable. The number of churches has increased from 61 to 71, six of which are provisional. The present membership of these Kumi-ai churches is 10,142, while the additions on confession of faith during the year number 1,040. This makes an average of 41 additions to each ordained foreign missionary of the Board now in Japan. What would be thought, say in the State of Massachusetts, if, in the past year, an average of 41 persons had been admitted to church membership by each Congregational pastor of the State! It is only in contrast to the extraordinary record of the three previous years that the results of the last year in Japan can be regarded as unfavorable.

SAVAGE ISLAND received its name from Captain Cook, because of the fierce character of its inhabitants. The people were in the lowest depths of vice and corruption, but the whole character of the island has been utterly changed. The people have the Bible, and have paid some \$7,500 to the British and Foreign Bible Society for its publications. Is there anything that could have made such a transformation except the gospel?

THE various missions of the Board are now preparing their estimates for the year 1892 on the basis of the limit, with "contingents," sent them, which limit was fixed last spring in view of the estimates then made as to the probable receipts of the Board for the coming year. Mr. Barton, of Harpoot, in reporting the completion of their work in preparing their estimates, says: "It has been hard indeed. This cutting off of aid compels the amputation of vital members of the body of Christ. I have wished during these four days of hard work that representatives from the American churches could have been with us, and could have felt the pain, as we did, of some of the sacrifices we were compelled to make. They would have returned to the homeland with new resolves to labor for the old Board, that the work already begun be not destroyed for lack of funds to carry it on."

THAT was a suggestive reply made recently by a convert in the Shansi Mission to a question as how it was that the Lord had changed his heart. He said that he could not explain the method, but that he knew his "heart was exceedingly not the same."

IN these days, when brevity is demanded in religious services, it may be helpful to think of our missionaries and the native laborers in India who, at the late heathen festival at Madura, took their stand in a public place *at daylight* each morning, and from that hour until nine or ten o'clock in the evening some form or other of gospel service was conducted at the stand. The men preached in the forenoon, and then the Christian boys continued in the reading of tracts to all passers-by, and in singing until dark. After dark a band of young men held a kirttan service, consisting of singing, with musical instruments, accompanied by preaching. Those may well be called full days.

At the recent anniversary of the American Baptist Missionary Union, President G. W. Northrup, in an address of unusual power, said: "The most general and conspicuous act of disobedience to Christ, on the part of the Christian people of the United States, is their deliberate and persistent refusal to discharge the high and imperative duty to evangelize the pagan nations—a work for the accomplishment of which, within the period of the past twenty-five years, their resources in men and money have been ample. The speediest and the only infallible way to gain America for Christ is to give to the world's evangelization the place of supremacy, in labors and gifts, which it holds of right."

IN an address at the late anniversary of the British and Foreign Bible Society, Rev. W. G. Lawes, the well-known missionary of New Guinea, declares that, having twice undertaken the work of translating the New Testament into languages previously unwritten, he found no insuperable difficulty in rendering the Word of God into these languages, and he presents this as a striking evidence of the divine origin of the Book. Mr. Lawes says that at one time there was put into his hands by an officer of the government a small document for translation, and he says: "I sincerely and honestly state that I found greater difficulty in trying to translate those two or three sheets of foolscap than in any portion of the New Testament."

WE are permitted to announce that the Life of Dr. Joseph Neesima, which has been in preparation by Professor A. S. Hardy, is now completed, and that the volume will be issued in September next, by Messrs. Houghton, Mifflin & Company.

IN view of necessary retrenchment, the Marathi Mission resolved not to dismiss permanently any of the laborers, but to give them each two months' leave of absence without pay. In this way all the preachers and teachers were retained in the service, although the experience was very trying to all concerned. We learn from recent letters that they have now returned to their work, some of them having gone into the harvest fields and worked with their own hands, thus keeping out of debt. Others were unable to secure profitable labor and now find themselves in straitened circumstances.

REV. DR. CYRUS HAMLIN sends us the following note respecting the Eighth Annual Meeting of the International Missionary Union: "The Union met at Clifton Springs under circumstances of peculiar interest. It was received by Dr. Henry Foster into a very beautiful, noble, peculiar Tabernacle which he had built for it. The dedication took place on the evening of June 9, and the twenty-one sessions of the Union filled up the designated time, June 10-17. It was the largest meeting of the Union. By the published report, 99 were present, of whom 94 were missionaries from fifteen Societies, and five were Secretaries of Boards. The necessity of a divine agency—of the power of the Holy Spirit—in every part of the missionary work was much dwelt upon, both in remarks and prayer. Of the interesting and instructive reports from so many parts of the wide field it is impossible to speak. They were varied and rich, and presented many topics for discussion. Dr. J. T. Gracey, of Rochester, was our presiding genius, and his untiring energy, watchfulness, prudence, foresight, and tact kept everything in harmony throughout. These hundred souls enjoyed Dr. Foster's generous hospitality for a whole week, and they are invited to come again."

THE American Bible Society has just issued an edition of the Synoptical Gospels together with the book of The Acts in the Sheetswa (Xitswa) language. It is a 12mo volume of 372 pages and very neatly printed. This translation was made by Rev. B. F. Ousley while he was at Kambini, in our East Central African Mission, and he has revised it since he has been in this country in search of health. The Sheetswa is allied to the Zulu language, but was never reduced to writing till 1885. With various dialectic changes it is spoken on the East African coast from Delagoa Bay to Sofala and from the Transvaal to beyond the Sabi. Mr. Ousley estimates that there are over a quarter of a million souls understanding this language. Before this edition of The Gospels and The Acts was prepared, three small volumes in Sheetswa were issued, a primer and a catechism, the latter with hymns and tunes, both prepared by Rev. Mr. Wilcox, and "The Story of the Gospels." Mr. and Mrs. Wilcox have already returned to the work in East Africa, and it is hoped that Mr. and Mrs. Ousley will be able to return in the coming fall.

IT is not common, to say the least, to find foreign residents in any land where missionary work is being carried on putting a high estimate upon the labors of missionaries. The reasons for this, if fully stated, would not be to the disparagement of the missionaries, certainly in the eyes of reasonable men. Since they are so rare, it is all the more pleasant when exceptions to the ordinary tone of disparagement are observed. In *The Hyogo News* of May 12 we find an account of a testimonial given by the foreign residents in Kōbe, Japan, to our missionary, Rev. J. L. Atkinson, as he was about to leave with his family for the United States. An address was presented Mr. Atkinson, signed by the prominent British and American residents in Kōbe, expressing their high appreciation of the work he had done and the spirit he had exhibited, together with a sum of money with which to purchase a memorial of the regard of the donors.

TIDINGS from China in reference to the relation of the people toward foreigners are far from reassuring. It is many years since there have been such serious disturbances. The riots which have occurred have been chiefly in cities on the Yang-tse River. On the twelfth of May the Roman Catholic Mission at Wuhu was destroyed, and the foreign residents were in great danger. The officials took little interest in defending the foreigners. On the twenty-sixth of May the Girls' School of the American Methodist Episcopal Mission was attacked, and the building looted. At various other places assaults have been made and fears of further outbreaks are awakened. So far as appears, the hostility is directed not so much against missions as against foreigners. Some anxiety is felt at Shanghai for fear a mob should suddenly attack the foreign settlement. In this district of Central China to which, so far as appears, this excitement is chiefly confined, the American Methodist Church has some thirty-four missionaries, male and female, having 1,500 adherents. They have stations at Chinkiang, Kiukiang, Nanking, and Wuhu. American and English gunboats are on the river and can reach these points. We trust that the present serious aspect of affairs will be speedily changed. We have received no reports of difficulties at points occupied by the missionaries of the American Board.

IN the year 1855 there were in British India 430 schools, both government and missionary, having 30,000 pupils, chiefly boys. By the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Marvelous as this growth is, we have only to remember the enormous population of India to see that there is a vast work yet to be done; for though there are 4,000,000 pupils in the schools, this is but one and one-fourth per cent. of the population.

SINCE his winter campaign of four months in Calcutta, Rev. Dr. Pentecost has been spending his time at Mussoorie, a sanitary station near the Himalayas. The town is over 6,000 feet above the level of the sea, and lies northwest of Calcutta nearly 1,100 miles. But while in this health resort Dr. Pentecost has not been idle. He has held two services daily, and at the close of the second week more than 100 converts were reported. People from all classes and grades flocked to hear the message of the gospel so plainly preached to them.

THE facility with which Buddhism accommodates itself to the conditions in which it is placed has often been a subject of remark. It changes its doctrines entirely, if by so doing it can meet the popular demand. It adopts from its enemies any methods which promise success in any particular region. A singular illustration of this is seen in Japan where the Buddhists have recently organized a Young Men's Buddhist Association exactly after the fashion of the Young Men's Christian Associations of this country, and they have actually opened Sunday-schools, gathering the children every Sunday to receive instruction in their faith.

THE Portuguese Cortes having confirmed the draft of the treaty made between Great Britain and Portugal relative to the boundaries between the territories of the two nations in Southeastern Africa, the treaty was signed at Lisbon on June 12. The divisions made by this agreement were indicated in the sketch-map given in the last number of the *Missionary Herald*, page 275. By the twelfth article of this new treaty, the navigation of the Zambesi and the Shiré, including all their branches and outlets, is made entirely free for the ships of all nations, and the Portuguese government "engages to permit and facilitate transit for all persons and goods of every description over the waterways of the Zambesi, the Shiré, the Pungwe, the Busi, the Limpopo, the Sabi, and their tributaries, and also over the landways which supply means of communication where these rivers are not navigable." This treaty was passed in the Cortes by a vote of 105 against 6, thus settling apparently a dispute which threatened to be serious, and in such a way as to facilitate the opening of the rich and vast regions of South Africa. Free transit through the Zambesi, Shiré, and the Pungwe will afford all the opportunities that English and American missions may need for the entrance of missionaries into this portion of the "Dark Continent."

THE following sentence from a letter from one of our friends in West Africa shows how some of our missionaries live: "I think it would greatly add to our lives and strength to have fresh meat once in two months instead of once in two years, as has been about the average since we came to Africa." This statement was made in view of the fact that there is now a better prospect of securing a supply of animal food at Kamondongo. Such provision is most desirable, and we are happy to learn that it can probably be met.

IN this latter part of the nineteenth century the nation which enjoys the least religious liberty is Russia, and her attitude, especially toward the Jews, is disgraceful in the extreme. The hardships and indignities imposed upon the Jews, and in some degree upon all dissenters from the so-called "Orthodox" faith, are enough to arouse the indignation of all who love justice and freedom. It is said that the procurator of the Holy Synod has prepared an ordinance forbidding the Jews to observe the Hebrew Sabbath by closing their shops and manufactories on Saturday, and compelling all Jewish employees to work on Saturdays. What Russia expects to gain by this persecution and exiling of the Jews it is hard to conjecture. There is one thing she certainly will gain, and that is the contempt of the civilized world.

THE English Church Missionary Society is proposing to enter upon a new form of missionary work, which shall call lay workers into service in greater numbers than heretofore. The following suggestions made to the Society have been approved in substance by its committee: (1) That groups of evangelists, each under a leader, should be sent into the mission fields. (2) That lay workers should be employed much more than hitherto. (3) That mechanics and working men and women should form parts of these groups. It is not felt that every group must include these artisans, but that they should be employed wherever their skill can be specially utilized. In order to prepare laborers of this class, it is proposed that the Church Missionary Society shall provide for a training, in a two years' course, of all such men as offer themselves and are approved. This Society has hitherto had a training college at Islington for the preparation of ordained missionaries. This was done because the universities did not furnish a sufficient number of men. While it is hoped that the technical schools will furnish many mechanics and artisans for foreign service, it is yet felt that these men will need a further training in Bible study and scriptural doctrine, as well as in the industrial arts, and it is proposed that the Missionary Society shall undertake this work. This experiment, for experiment it confessedly is, will be watched with solicitude by some, but with interest and hope by all. No missionary board in America would think of establishing a theological school for the training of its missionaries, much less would it undertake to provide for and supervise a normal training school for artisans. But the conditions are somewhat different in England. As to the work on mission fields, no one doubts the advantages of industrial training. The sole question is as to how far can such training be used advantageously for the propagation of the gospel.

No allusion was made in our pages last month to the attack made upon the Crown Prince of Russia while he was traveling in Japan, since we regarded the affair, most unfortunate though it was, as the freak of an insane man which had no special significance. It appears, however, that the would-be assassin was not insane, but a genuine fanatic who felt that the Czarevitch should have paid his respects to the emperor before visiting the cities of Japan, and who also believed that the prince had some secret designs to extend Russian influence. The act was universally denounced throughout Japan, and the perpetrator has been sentenced by the courts to imprisonment for life. It is generally believed in Japan that this incident had more or less to do with recent changes in the cabinet, not because the ministers were regarded as responsible in any way for the affair, but on the principle, we suppose, that something or somebody ought to be sacrificed. Had the attack proved fatal, as the wonder is it did not, the results would have been most deplorable. The facility with which cabinet ministers in Japan resign their positions, or are set aside, bodes no good to the empire. We are sorry to notice among the recent changes in the cabinet the resignation of Viscount Aoki, the Minister of Foreign Affairs, who was well known in connection with church work in Tōkyō.

A JAPANESE convert visiting America said that nothing was so astonishing as to find so few Christians in a Christian land.

## NOTES FROM THE HAWAIIAN ISLANDS.

THERE lies before us a program of the closing exercises of the North Pacific Missionary Institute, held in the Kawaiahao Church, Honolulu, on Sabbath evening, June 7. The Institute, since its establishment in 1877, has been under the special care of Rev. C. M. Hyde, D.D.; Rev. H. H. Parker having in recent years conducted the studies in homiletics and pastoral theology. During the past year nineteen students have been under instruction, ten of whom have just graduated. For all of these graduates vacant parishes are ready. We are glad to be able to give a cut showing the buildings provided for the Institute; one of these buildings was erected last year, at a cost of about \$9,000. There are now



THE NORTH PACIFIC MISSIONARY INSTITUTE, HONOLULU.

ample accommodations for the students and their wives, for many of the students come to the Seminary after they are married. One object had in view has been the preparation of these wives for the responsible duties which will devolve upon them. Miss H. E. Carpenter, for many years principal of the Makawao Seminary, has spent an hour or two each afternoon in reading with them the Gospels in English and in enforcing their practical teachings. Dr. Hyde has now a plan for utilizing these ample buildings during a portion of the summer months by holding a Bible school for the benefit of Sunday-school teachers.

In regard to these students in the Institute Dr. Hyde, in his report, says: "One pleasing development of practical Christianity is the readiness and success with which some of the students have taken up the work of street preaching. This meeting face to face a crowd of men indifferent to religion or opposed to its claims has reacted intensely and favorably on the piety of the students themselves. It has led them to see more clearly the fundamental truths of the gospel of salvation and the available methods of its application to the needs of men. And as light has thus been poured in on their own souls the lingering delusions of old pagan superstitions have been driven out of the realm of possible beliefs. All the students have had regular evangelistic work every Sunday afternoon, in connection with the hospital, prison, asylum, and the various district chapels in the several wards of the city. For several weeks many of the students have given an afternoon to visitation from house to house, for conversation and prayer, Bible-reading, and distribution of religious reading, in connection with committees appointed by the two Hawaiian Evangelical churches."

In reference to the spiritual condition of the Institute and of the churches Dr. Hyde writes: "The Spirit of God is evidently working after his own wise methods in dealing with individual souls and with different classes and communities. The day is approaching, we may confidently hope, when such a Pentecostal effusion of the Spirit as once blessed the infant Church in the city of David, as made memorable the years 1837-38-39 in the religious history of Hawaii, may occur again to bless these weak Hawaiian churches and baptize the whole brotherhood of believers with power from on high. For this we ask the united prayers of all God's people in these islands on the twenty-sixth day of each month, and of all everywhere who have any personal interest in the religious prosperity of this Hawaiian kingdom."

We are glad to believe from the reports that come to us that there is a more hopeful outlook in relation to moral and religious influences at the islands. At the recent meeting of the Hawaiian Evangelical Association the Secretary's report characterizes the past year as one of recovery and advance. "The spirit of the old régime, antagonistic and demoralizing, has given place to a policy and methods in sympathy with all endeavors to elevate, enlighten, and encourage the people in all good enterprises." In connection with one of its sessions the members of the Association called upon the Queen, presenting their respects to her, and her reply was thoughtful and appreciative. She expressed her profound conviction that only through the blessing of Almighty God could any earthly government be maintained and prospered, and she asked for the persistent prayers of the Association in her behalf. Another interesting event took place on June 14, when two men were ordained as evangelists to work among the Portuguese, who are rapidly multiplying at the islands. These men were secured by Dr. Hyde in the United States. The new Central Union Church at Honolulu has just laid the cornerstone of a new edifice, the cost of which will be not far from \$100,000 dollars. These facts indicate a strong religious feeling existing at the islands, and they augur well for the progress of evangelical work in the future.

## REV. LEMUEL BISSELL, D.D., OF THE MARATHI MISSION.

A LETTER is before us, covering six full pages, written by Dr. Bissell<sup>1</sup> at Mahableshwar on May 28, in which he reports his own work and that of the mission in his usual clear and vigorous style. The mail that brought that letter brought also another saying that on the same day, May 28, Dr. Bissell suddenly died from heart failure. With his daughter, Miss Emily Bissell, he had been spending some time at the health station, Mahableshwar, while Mrs. Bissell

remained at Ahmednagar. Two hours before his death he experienced some pain about the heart, but the pain was relieved and he talked freely and very cheerfully. A few moments later he suffered a sharp paroxysm of pain, and suddenly his spirit was released from the body. Mrs. Bissell and seven members of the mission were able to reach Mahableshwar for the funeral services, and the precious remains were buried in the beautiful cemetery at that place amid every testimonial of respect



LEMUEL BISSELL.

and affection, both from his associates and the native community. A member of another mission coming to attend the funeral services remarked, when something was said of the value of Dr. Bissell as a counselor, "You had no monopoly of him. We also went to him for advice." In a letter giving the particulars of the translation of Dr. Bissell, Mr. Bruce, of Satara, says: "Forty solid years of loving and consecrated work for India for the Lord Jesus Christ! What a precious offering to lay at the Saviour's feet as he first looked upon him in his glory! Better than all the wealth of the Indias are the many souls which he has led out of darkness into the marvelous light of the gospel."

<sup>1</sup> Lemuel Bissell, D.D., born at South Windsor, Conn., December 12, 1822; removed in 1835 to Milan, Ohio; graduated at Western Reserve College 1845, and Seminary 1848; ordained April 9, 1851; married Mary Elizabeth Beaumont at Cleveland, Ohio, April 3, 1851; embarked at Boston for India May 8, 1851. For several years Dr. Bissell has been Professor of Church History in the Theological Seminary at Ahmednagar. Died at Mahableshwar May 28, 1891. Dr. Bissell leaves eight children, one of whom is now with Mrs. Bissell in India.

Rev. Charles Harding, of Sholapur, for thirty-five years an associate of Dr. Bissell, now in this country, writes the following appreciative notice of his dear friend, which we are glad to present in full : —

“Dr. Bissell is gone ! Our confidence in unerring Wisdom enables us to say with the Shunammite, ‘It is well,’ and yet words cannot express how much we shall miss him. The whole mission is bereaved, for every one loved him and trusted him. Who in times of sorrow could bring words so ‘fitly spoken’ or looks so full of true and tender sympathy? Who in our difficulties and perplexities could give counsel so judicious and wise? In times of special joy in the family or in the church, what presence brought so much of benediction? No wonder he was so often sought for to officiate at weddings and at the baptism of children. No wonder the little children ran to him with instinctive confidence, even as they did to his Master in the villages of Galilee. No wonder the educated natives, both Hindus and Christians, came to him for advice, revealing to him with frankness what they might fear to tell even to their own people.

“Looking back over an acquaintance of nearly thirty-five years I can think of nothing to forgive and hardly anything I would wish to forget. Of him it might be truly said as of Barnabas, ‘He was a good man, full of the Holy Ghost and of faith.’ His loyalty to Christ shaped and controlled his whole life. He was genial, but always sedate; frequently witty, but far removed from levity. He often seemed like one who had just visited ‘the Holy of holies.’ Enoch no more truly walked with God than did our brother who is gone. He was pre-eminently a man of prayer, and his prayers seemed a real converse with God. Many years ago, on one occasion, at our annual meeting, when we saw a special work of the Holy Spirit, it came to the knowledge of some of us that Dr. Bissell, with Mr. Bowen, had previously spent most of one night in prayer for a special blessing.

“He brought to the missionary work a scholarly mind, well disciplined by study, and in all his varied duties he has been as ‘a workman that needeth not to be ashamed.’ As an evangelist in village work he was earnest and laborious. As a preacher on ordinary or special occasions he was always appropriate and always impressive. All our native pastors have been to a considerable extent molded by his influence and teaching. Aside from his careful instructions, they have felt the power of his saintly life, and have been permanently influenced by it. For many years Dr. Bissell has been the Secretary of the Marathi Mission ; and in this capacity we have seen in a marked degree his carefulness, his accuracy, and his impartiality. Few I think in any mission have excelled him in this particular work.

“Five years ago Dr. Bissell was seriously ill, and since then his hold on life has seemed less secure ; and from his appearance and from occasional hints in his letters it has been evident that he realized that death might be near. In the early part of April, not three months ago, just before we left India, he came to spend a day with us — a quiet, happy day it was. We felt then that it might be our last meeting on earth. And as he took the train to return, our last words — very cheerfully spoken — were of our certain and speedy meeting in the home above. Earth seems poorer without him, and I am sure heaven is richer.”

CONGREGATIONALISM IN THE UNITED STATES AS  
RELATED TO THE GREAT COMMISSION.

BY REV. N. G. CLARK, D.D., SECRETARY OF THE AMERICAN BOARD.

[*A paper read before the International Congregational Council at London, July, 1891.*]

In the closing sessions of this Council it is fitting that our thoughts should turn to the one supreme purpose of all Christian endeavor, the fulfilment of the Great Commission. In all our plans we would ever keep in view the proclamation of the gospel and the establishment of Christian institutions, the Church, the Christian school, and the Christian home, to be the common heritage of all the children of men.

We have recognized the divine life in man as a central power, to be developed in all the thousandfold activities of our modern life. We have recognized in Congregationalism a system of thought, broad enough to include the entire revelation of God to man whether in the Scriptures, in the providence of history, in the works of nature, the researches of science, or in the experience of believing souls; and a church polity, fitted to develop individual character and the obligation of personal service on the part of every believer, of whatever age, land, or clime.

We have seen how such a system of thought and such a polity have wrought in the making of the countries from which we have come, how Congregationalism meets questions of Church and State and the various social problems of our time. In the adaptation of Congregationalism to these manifold relations of human life and society we catch foregleams of the Church Catholic that shall one day unite all true believers in the promotion of the kingdom of God upon the earth. As yet we move by divisions in the sacramental host, learning by our experience, especially in foreign missionary work during the past century, that man is one the world over, and that the divine life is one under all forms, even as the gospel of Christ is the one power of God unto salvation to every one that believeth. In this last and grandest service for God and mankind Congregationalism has not been neglectful of its opportunities.

Subsequent to the Reformation, the first great missionary enterprise of Protestantism was the establishing of Christian colonies in New England. Next to securing a home for the full exercise of civil and religious freedom was the desire to extend the Redeemer's kingdom. It was recognized in the royal charter of the Plymouth colonists, and laws were early enacted for the preaching of the gospel among the Indians around them. "Oh, that you had converted some before you had killed any!" wrote John Robinson from Leyden. In 1620, two years before the institution of the Propaganda at Rome, the Pilgrims began the work of foreign missions on the then heathen shores of New England. The charter of the Massachusetts Colony, established ten years later, declares that "to win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith . . . is the principal end of the plantation." The seal of the

colony had for its device the figure of an Indian, and for a legend the Macedonian call, "Come over . . . and help us."

These colonies were mission colonies. They were self-supporting missions, made up of men who went on their own responsibility and at their own charges, determined by the help of God to lay the foundations of Christian institutions that were one day to span the continent. The same superintending Providence that set apart for the first foreign missionary service Paul and Barnabas, the two ablest and best cultured men of their time, selected the fitting instruments for these mission colonies. "They were in great part," says one of the latest English historians,<sup>1</sup> "men of the professional and middle classes, some of them men of large landed estate, some devoted clergymen, like Cotton and Hooker, and some shrewd London lawyers, or young scholars from Oxford. The bulk were God-fearing farmers from Lincolnshire and the eastern counties." It was only high motives that led these colonists to leave their English homes. "I shall call that my country where I may most glorify God and enjoy the presence of my dearest friends," wrote John Winthrop. "Farewell, dear England!" was the cry that burst from the lips of the first party of emigrants as the shores of their native land faded from their sight. These colonists shared to the full in the new life-forces at work in the mother-country and in the Netherlands. They bore with them advanced ideas of Christian life and freedom, the purchase of many a hard conflict in Church and State. Sixty graduates from Oxford and Cambridge cast in their lot with the Massachusetts Colony between the years 1630 and 1639. Between 1629 and 1640, when the emigration practically ceased, in an aggregate of 21,000 colonists were to be found eighty educated ministers, one at least to every 300 souls in the colony. There were gathered into this colony a larger body of highly educated men, in proportion to the population, than was to be found elsewhere on the globe. The essential elements of Christian civilization were included in the great mission enterprise. Here was the best thought of the world, on themes of supreme interest to the welfare of mankind, and here were men to set it forth and embody it in Christian institutions. Here was the hiding of that power which has made New England what it is and dotted the American continent with Christian colleges from ocean to ocean.

The descendants of these mission colonists are to be found largely in New England and in the northern States of the Union, and are believed by historians to constitute from one fourth to one third of the entire population of the United States, and to have had a much larger proportionate share in molding the intellectual and moral life and the institutions of the country. Recognizing the valuable contributions received from the Presbyterians of Scotland, the Reformed churches of Holland, and the Huguenots from France, it still remains true that the dominant influence which has molded the life and character of the nation is to be ascribed to the Pilgrim and Puritan colonists of New England. No foreigner, if we except Mr. Bryce, has had a wiser apprehension of American character than the French author De Tocqueville, from whom I quote the following: "The principles of New England spread at first to the neighboring States,

<sup>1</sup> Green's Short History of the English People.

then they passed successively to the more distant ones, and at length they imbued the whole confederation." With generous self-forgetfulness the Puritans have poured their lifeblood into all the channels of influence open to them, careful only that the cause of Christ should be promoted, and they have cherished so little of a denominational spirit as to hold a position, through their representative denomination, far below their relative place of influence on the religious thought and life of the country.

In the nature of the case, with a continent to possess and Christian institutions to establish and maintain for the spiritual nurture of an ever-growing population, home mission work occupied the thought and efforts of the Church for the better part of two centuries, and distinct missionary organizations, whether for home or foreign work, belong almost wholly to the present century and within a short period have assumed a distinct denominational character. Six national Congregational societies now compete with similar organizations connected with other denominations, and to some extent with each other, for the privilege of planning and developing institutions for the thorough evangelization and spiritual culture of the ever-increasing population of the United States. The problem has been made the more difficult and more decidedly missionary in consequence of the vast emigration from the Old World to be evangelized, assimilated, and made homogeneous.

In view of the vast work to be accomplished in the establishment of Christian institutions over the wide area of the United States, the principle has been largely accepted, though somewhat overworked, that "to save our country is to save the world." Yet the native heathen population has not been neglected. Thirty villages of praying Indians adopting in some measure the arts and usages of cultured life; thirty churches, some of them in the care of native Indian pastors, and nearly 3,000 church members attested the divine blessing on the labors of Eliot, Mayhew, and others, during the first century after the arrival of the colonists. The early promise of this work was not realized, but during the next century, in spite of many unfavorable influences, interest was kept up in the scattered remnants of Indian tribes by individuals here and there, as John Sergeant, David Brainerd, and Jonathan Edwards, the latter finding recreation from his missionary toils in writing his treatises on "Original Sin" and "The Freedom of the Will." The story of Brainerd's life and labors was cherished in many a New England home, crossed the Atlantic, stirred the heart of William Carey, and had a large place in the widespread interest in foreign missions awakened in Great Britain and, at a later day, in the United States.

Near the opening of the present century the Spirit of God was moving on the hearts of Christians at different points, both in Great Britain and in the United States, prompting to new enterprises to make the gospel known to the heathen in foreign lands. A mother in Connecticut talked of Eliot and Brainerd till the heart of her son was stirred within him, and five years later, when a student in Williams College, he persuaded two of his fellow-students to spend a day with him beside a haystack in an unfrequented meadow, in fasting and prayer and planning for the conversion of the heathen world. As the result of the movement thus inaugurated the American Board was organized, a few

years later, on the twenty-seventh of June, 1810, by the Massachusetts General Association of Congregational Ministers, a body of men in apostolic succession to the leaders of the Massachusetts colonists of 1620. Yet no denominational sentiment seems to have entered the minds of the founders of the Board but only loyalty to the kingdom of God. Its name, like that of the London Missionary Society, founded fifteen years before, gave no hint of ecclesiastical polity or theological dogma. It was the American Board, to carry to other nations and to other lands the gospel of Christ, and to plant institutions such as had been for the spiritual welfare of the millions of the United States.

In this spirit, loyal to the high purpose of our fathers, the Congregationalists of to-day are carrying on the work of missions. We send out the most thoroughly cultivated men and women we can secure, and we transmit to other races the best thought and the motive-forces of our Christian life and civilization. We seek the promotion of the kingdom of God in all the varied relations and possibilities of life. As remarked by Dr. Oswald Dykes, at the late London Conference on Missions, "We would disabuse ourselves of all narrow and sectional views of the work. We would regard ourselves as the custodians and propagandists of a religion which appeals to man's nature through all its avenues and which aims at satisfying all its cravings and needs." This principle furnishes at once the inspiring motive and determines the methods of our missionary efforts at home and abroad.

In this large sense Christians of other denominations from the first have been enrolled among our missionaries and have contributed to our treasury. Quite recently members of six different denominations were found working together in our one mission of Japan, hardly aware of each other's church relations, knowing only the common fellowship with Christ. For a time the Presbyterians were connected with the Congregationalists in the organization of the Board and shared generously in its work. A portion, known as the "Old School," withdrew in 1838; the "Reformed," in 1857; and the "New School" Presbyterians, whose sympathies, because of their origin, were more largely with the Congregational constituents, in 1870. The withdrawal of those who had been valuable coworkers was followed by a larger interest in the cause of missions not only in the denominational bodies that withdrew, but among the Congregationalists themselves. The missions that were given up were more than replaced by missions in new fields, and the income of the Board was steadily maintained and enlarged.

Faithful to the early purpose of the missionary colonies, of the first two fields selected for missionary effort by the American Board one was a tribe of North American Indians and the other a field in East India, and during the first thirty years of the Board more than one half of its missionaries were sent to the different Indian tribes within the borders of the United States. As late as 1830, of the 225 missionaries on its roll, 147, including 34 unmarried women, were engaged among our aborigines. The number of tribes thus reached in all was 15; the number of churches gathered, 48; and the number of communicants, 3,940.

As in part the fruit of mission efforts in those days, aided since by other

denominational societies, an organized State, with its civil government and educational and religious institutions, is now knocking at the doors of our national Congress for admission as a State, on equal terms with the other Commonwealths of the great Republic. As other fields of labor have been opened to the Board it has given up its work among the heathen tribes that once were scattered over the continent, to other societies.

Having thus noticed the work of the mission colonists in the land of their adoption, we may turn our attention to the work accomplished in other lands.

During the eighty-one years that have elapsed since its organization, the American Board has sent out 651 ordained missionaries; 48 physicians unordained, and 151 other missionary assistants — a total of 850 men. During the same period it has sent out 1,233 women, of whom 391 were unmarried, a total of men and women of 2,083. The force now in the field numbers 200 men and 333 women, distributed over 22 mission fields — 4 in the Turkish Empire, 3 in British India, 4 in China, 2 in Japan, 3 in Africa, and 4 in Papal lands. The receipts into the mission treasury from donations and legacies aggregate about \$25,000,000, while the regular receipts and expenditures of the last five years have averaged not far from \$700,000 a year, exclusive of native funds received and expended in the field. Four hundred and seventy-five churches have been organized, into which have been received on confession of faith not far from 110,000 souls.

The missionaries of the American Board have reduced 28 different languages to writing among the ruder races — the nature-peoples of the world. In these languages, and still more in the languages of the civilized races among whom missions have been established, as in India, China, and Japan, a missionary literature has been created, including grammars and dictionaries, translations of the Scriptures, educational and religious works, amounting to more than 2,000,000,000 of pages. In these literary labors the Board gladly recognizes the generous aid of the British and American Bible and Tract Societies.

In the spirit of the missionary fathers of New England, who within sixteen years after landing on its shores established a college consecrated to Christ and his Church, as the necessary means of raising up a native ministry and giving permanence to Christian institutions, higher Christian education has constituted an important agency in the work of the American Board, especially during the last twenty-five years. During this period the number of higher institutions for Christian education has increased from 18, with 437 pupils, to 122, with 7,780 pupils. Who can estimate the influence of these young men and young women, now brought under the daily influence of cultured Christian teachers, on the thought and life of the next generation of their countrymen?

Partly in consequence of this advance in higher Christian education the contributions of the native Christians have increased in twenty-five years from less than \$10,000 a year to over \$100,000, and till more than one half of the churches in the mission field are self-supporting; and, as the result of enlarged effort in these different lines, there has been a sixfold increase during the same period in the number of communicants in the churches.

Special prominence has also been given during the last twenty-five years

to the development of Woman's Work, and of a sense of personal responsibility in the native Christians as fellow-laborers with us. The number of unmarried women in mission service has increased from 20 to 152, of whom 7 are physicians, with corresponding increase in all forms of effort to secure the establishment of Christian homes.

The advance in these several lines has been singularly contemporaneous and coextensive, the various agencies helpful one of another, and all in some sense in accord with Congregational principles, whether of doctrine or of polity. The controlling thought is the development of individual character, the Christian home, and the Christian Church, composed of self-reliant, consecrated believers in Christ Jesus as Redeemer and Lord. The union of missionaries of different denominations in the common service has necessitated the dropping off of peculiarities of polity and creed, and the acceptance of the great facts and truths of Christianity as set forth in our original charter, the Great Commission of our risen Lord, and the commentary on it given in the New Testament. For Congregationalism as a name we care but little, but a good deal for that which it symbolizes in life and character.

As a polity it may seem less adapted to Christians gathered from nature-peoples than Episcopacy or Presbyterianism, but moral influence is better than authority, and intelligent freedom than subjection even to the best of systems or the wisest of men. Order is good, but a free Christian life is better. If Congregationalism is only adapted to a high degree of Christian intelligence, it becomes us to spare no pains to secure the conditions of its fullest development. If Congregationalism is at a disadvantage with other systems at the outset in dealing with the ruder races, we may wait patiently for better results in the end. On the other hand, its larger freedom makes it especially acceptable to a cultured people like the Japanese, and everywhere it would lead the Christian life to put on forms of expression suited to the characteristics of each people, not to make English or American Christians out of other peoples, but to bring all nations to the knowledge of Christ, that whatever is in humanity may be consecrated to Him and be glorified in Him.

And so the American Board joins hands and heart with the London Missionary Society in doing its part in the world's evangelization. One in original purpose, one too in the variety and extent of our work as well as in the methods and results of labor, so much so that whole pages in our general surveys and reports could be transferred from the records of one Society to the other with the change of a few names and be equally applicable; so catholic in our aims as to receive under our banners Christians of every name and denomination who truly love our Lord Jesus Christ, accept the Scriptures which reveal him unto us, and are consecrated to his service,—we join hands in the great mission fields of the world, in India, China, Africa, and the Islands of the Sea.

Recognizing the vast preparation made, the vantage-ground gained by the vigorous prosecution of our work among all the leading nations of the world, we join hands with all of every name and denomination who truly love our common Lord and are seeking to advance his kingdom, in one grand, united effort to secure the fulfilment of our Lord's Great Commission during the next half-century.

## REV. LOWELL SMITH, D.D.

FOR many years Dr. Elias Riggs and Dr. Lowell Smith, in respect to age, have stood at the head of the list among the missionaries of the American Board. Dr. Smith was eight years older than Dr. Riggs, but they graduated from college the same year, 1829, sailing also for their respective missions the same year, 1832. On Friday, May 8, and in the eighty-ninth year of his age, Dr. Smith was called from his earthly service, dying at Honolulu, in the midst of the people to whom he had given the services of a long life. He went out with the fifth reinforcement to the Sandwich Islands Mission, and was the last survivor of this early band. Born in Heath, Mass., November 27, 1802, he heard as a young man the first tidings of the reception of the gospel by the natives of Hawaii, and after his college course at Williamstown and his theological course at Auburn, he resolved to be himself a messenger of the gospel to the heathen. He married Miss Abba W. Tenney, of Brandon, Vt., and they sailed together from New London, November 21, 1832, arriving in Honolulu May 1 of the next year. After laboring on Molokai and at Ewa, on Oahu, in 1836 Mr. Smith removed to Honolulu, where he was an untiring and faithful pastor of the Second Church for more than thirty years. Retiring from the pastorate in 1869, he still labored in every possible way for the good of the Hawaiians. The funeral services, which were held at Kaumakapili Church, were attended by a very large company, including members of the diplomatic corps, with the representatives of the Queen and the government. From an excellent article by Rev. S. E. Bishop, in *The Friend* for June, we take the following:—

"If we were to specify that trait of Father Smith which impressed us most, it would be his pure, simple, single-heartedness. He did not seem to reason much about benevolence or 'altruism.' He simply went straight forward doing all the good in sight. With him the way to do a thing was to do it, not to stop and ponder much about it. He seemed to think little about his own salvation, but to toil much to save other people. He was full of prayer, leaning wholly upon God. His family often heard his low tones in the night talking with his God and supplicating mercies for many people. His life was a blessed and holy life, and his departure a blessed and sacred ushering into the rapture of God's presence. How many thousands of chosen Hawaiians have welcomed him there, whom he taught and led in the way to heaven!"

## Letters from the Missions.

## North China Mission.

## OUT-STATION WORK FROM TIENTSIN.

MR. KINGMAN reports a visit at the out-station of Hsien Hsien, about 125 miles southwest of Tientsin, of which place he says:—

"As before, the chief share of the work fell to Mrs. Kingman, for twice

each day as many women were eager and ready to listen to her as could be crowded into the reeking room. There were not a few who were desirous of receiving baptism, and at a later day I hope that many of them may have learned enough of the truth to enter the church intelligently. As usual in the country, the eagerness to

learn was confined chiefly to the women, whereas in Tientsin it is all but impossible to find the smallest handful of women who will listen. The men who did come were largely the village loafers, who dropped in to stare and ask impertinent questions. Yet among the men, too, there were perhaps some half-dozen eager in their professions of desire to enter the church, and in the village there are many more who lean kindly toward the doctrine.

"In all this is room for large hopefulness, for it is a village that we have not before entered, a centre for all that district. Our country helper has hitherto lived in one of a handful of mud hovels, in a location at once isolated and unpromising for work. He has now purchased a house and enclosure in this large market-town of Fan Tun, formally dedicating it as a place of meeting for the still un-gathered church. It is his idea to 'establish a foundation' on which a true church of Christ may be erected, and with this aim in view he has given some hundred dollars or more of his own money to purchasing and throwing open this newly bought property as a 'Hall of the Doctrine.' He has transferred his Boys' School hither and is to use the schoolroom as a meeting-place for the scattered converts in that vicinity. Hereafter, then, Fan Tun is the centre of our country work, and the opening of this place, whose people are well affected toward us because of their long-established acquaintance with our helper, places the work on a better footing than it has ever had before. It is, in fact, an opening of considerable importance.

"As one opening appears another closes. A neighboring church at Wang Tswang, which for some years has been in a seemingly dying condition, is now openly divided by a feud of intense hatred, and my two visits to the town revealed the almost hopeless ruin of a once promising gathering of converts. The real facts in the case it is impossible to gather. It is one of those essentially Chinese complications that no foreigner has ever yet unraveled, so impenetrable is the haze of untruthfulness

that shrouds the whole affair. Not only is the church divided against itself, but one of the factions is equally outspoken in its distrust and enmity toward our helper. I have not yet lost hope of the place, but its condition is little short of desperate.

"Again, a second new village is now opened to us for the first time; one where lives a single church member and his wife. I visited it this spring for the first time and was most cordially received. The women there are anxious to hear and learn, and there are men who have at least advanced so far as to be ready to listen. It is the second new opening, and gives us another foothold. I had the pleasure of baptizing three men in whose sincerity and earnestness I have strong confidence. One had sought out the doctrine for himself, and had gained most of his teaching from a little Christian book that he had studied faithfully. One had been healed of an eye trouble at the London Hospital here in Tientsin, and so had heard and simply accepted the truth. The third was one of Mr. Stanley's winter station class.

"Misery everywhere. The district to which I went was twelve feet under water last autumn, and, as they said, had the wind blown, every house would have been washed away and every soul drowned. The villages at such a time stand as islands with *not six feet* of protecting dry land about them; a surf then is fatal, and with the depth of water that prevailed last year the loss of life would have been great. It is as awful as it is true that the forty-eight villages of that small section are deliberately offered up as a sacrifice to preserve the more populous and fertile district on the other side the river. The authorities say the river must break yearly at some point: let us arrange, then, for it to inundate this sparsely settled region rather than one more valuable. They do so arrange, and it is devastated yearly; this year hundreds, or, rather, thousands, have only preserved life by going into other regions begging; whole families, women and children, tramping aimlessly for months, living on charity, and sleeping for the most

part in the open air. Large numbers have not even yet returned, and when they do they can look forward to nothing but a repetition of the miseries of the past. One asks, ‘Why can they not emigrate?’ But this is the one last and most desperate resort for a Chinese peasant, and certainly most would die before reaching the climax of boldness and self-reliance necessary for such a decision.

“Here about Tientsin the need of relief continues, being as great as at any time this winter. The last village to which I went was inaccessible either to boat and sledge or cart, and for four miles the light skiff in which I sat was dragged and pushed across the slippery mud. The money sent through the Board has proved most timely, and though gratitude is poorly spoken, if at all, yet the comfort it has brought to some thousands of semi-despairing lives should speak loud enough to reward abundantly every pitiful heart that has given to this end. Our only difficulty is that of securing distributors for the relief; had we tenfold as many, we could well use tenfold the funds.”

#### THE FLOODS AT LIN-CHING.

Mr. Perkins, in writing of the condition of affairs in and about Lin Ching, says:—

“The people here are not on the lowest ground, yet the common answers to my questions as to how large a part of a full crop was reaped are, ‘We got about one half,’ or ‘We got three tenths,’ and, sometimes, ‘We saw nothing of it.’ The cruel kitchen here has fed about 5,000 people daily, giving only one large bowl of cooked millet, which makes one meal or two, according as it is eaten at once or divided.

“We foreigners living here made a small contribution to this work, but it has not seemed to me to be wise to make any appeal for outside help. Most of the people will pull through, after a fashion, and this is what a very great number are engaged in doing most of the time. And the state of things to-day is, I should say, very like what it was 2,000 years ago, and also what it will be until the

Chinese get before them a higher ideal of living and of life. Then they will begin to rise out of their wretchedness and earthliness. This ideal we have. Oh, that we could get the Chinese to see it!”

#### YUCHO.

Mr. Williams, of Kalgan, reports a tour to Yücho and stations on the way, where there were Christians, at all of which places he preached.

“Many of our station class are from Ching-ke-ta, and so we have many well disposed to religion in the neighborhood. I spent two days at Yiicho, speaking on the street, and preaching three times to the Christians. I feared the helper did not spend his time in studying the Bible, and so getting material with which to feed his flock. Preached twice at Shi Ho Ying. At Shui Chuan was entertained at the house of our former helper, Teng Lao I. They called in a neighbor, who was a Buddhist, for evening service. I preached, and then he and the helper with me talked a long time, urging the Buddhist to believe the Christian religion. I received a niece of Teng Lao I into the church.

“These long cart rides give time for meditation — thinking over sermons and prayer for the people you are laboring for. At night the travelers occupying the great kitchen kang with you are glad to hear the gospel. In crossing the river, the ice commenced breaking just above us, and it seemed as if our cart, which was standing awaiting a boat, and ourselves in another boat, would be overwhelmed. The boatmen were thoroughly alarmed, but the mass came to a stand before reaching us.”

#### *Shansi Mission.*

##### DELIVERANCE FROM OPIUM.

DR. ATWOOD, writing from Fen-chow-fu, says that a number of the friends of Mr. Lin, whose conversion has been recently reported, have come to his home for the purpose of “repenting” from the opium habit. Dr. Atwood writes:—

“There are several cave-houses on this

place, and I determined to use these as an opium refuge and to admit some of the many applicants. Not much can be said as to the healthfulness of these cave-dwellings, but they are all the room we have for such work, and, according to Chinese ideas, they make very good jails.

"Among those who came from Tai-ku are Mr. Lin's son and son-in-law. It will rejoice his heart to know that they have both succeeded in breaking off the chains of this habit. His son and a nephew are remaining with us a month or two until they become a little more established in their reform and also to study the truth with us.

"Another very interesting case is that of a little boy—Chia Fu Chéng—fourteen years of age, who is a distant relative of Mr. Lin's on his wife's side. He has taken opium since he was seven years old—in fact, almost from birth; for his friends say that it was his mother's custom to puff the smoke of the drug in his mouth to still his crying from her neglect while occupied in smoking opium. When he was seven years old his mother taught him the use of the opium pipe to relieve persistent colic, which all the native doctors, with their wonderful prescriptions, failed to relieve.

"That the boy evidently has some talent is to be expected from the fact that his ancestors for five generations back have held important offices under the government. His father was a *Chü Jen*, and his grandfather was at one time governor of Sz-chuen and afterward a member of the board of censors at Pe-king. His father died when he was but five, and his mother when he was ten years old. At the death of his father, a wealthy uncle came and seized their property, carrying off carts and mules and all the personal property that he could get hold of. At the death of his mother, Fu Chéng was left in the city of Tai-ku with no means to pay his mother's funeral expenses. It seems worthy of note that a boy ten years old should have the courage and sagacity to prefer a suit at court to compel his wealthy relative to furnish

the money for a respectable funeral for his mother, and carry it through successfully in spite of all the artifice and trickery that the uncle was capable of using.

"After the funeral the boy was left, ragged and dirty and covered with vermin, to beg his living and enough opium ashes to drink to satisfy his craving. A friend of his father's took pity on him, and, as he was also a friend of Mr. Lin's, the two planned for his coming here to break off opium and afterward to enter Mrs. Clapp's school. I believe him to be a real diamond—in the rough, it is true—and I am glad he is to enter the school at Tai-ku. We have done what we could to polish off the external roughness. He has parted with his vermin, rags, and dirt, broken off the opium habit, and is free from that even to having the black scales of it cleaned from his teeth; so that externally, at least, he has gone through a pretty complete transformation. He cannot yet read, but before he left us his voice was heard joining with the others in the Lord's Prayer, and he paid especial attention to the talks about Jesus and his Word at morning prayers.

"We have registered twenty-one cases in the refuge, and we hear of very many more who want to come in. This work seems rather hopeless to many, I know; still it seems to be about all we can do here now, and it will help to gain the confidence and goodwill of the better-minded. The patients are with us from fifteen days to a month, and we try to impress upon them the essential truths of Christianity as we cannot do by meeting them once or twice on Sunday or on the street.

"I performed a successful operation for cararact on a lady whose father is the teacher of a school of thirty boys within hearing of our place. The operation seemed a miracle to him, and he exclaimed, 'The fairies have indeed come down to us!' We are in very great need of, at least, a small hospital court for women and also one for men, and still more of a chapel to accommodate those who already assemble with us on Sunday and at morning prayers."

## Japan Mission.

REMARKABLE OPENINGS IN TAMBA  
AND TANGO.

DR. GORDON reports a most interesting tour in the provinces of Tamba and Tango, where he was received with the greatest cordiality in every place he visited. Writing from Kyōto, April 30, he says: —

“ I have just returned from a somewhat extended trip into the provinces of Tamba and Tango, of which I wish to write you. In Tamba I visited and took part in meetings in Kameoka, Sonobe, Shi-uchi, Sone, Toyota, Hinokiyama, Hoidani, Fukuchiya-ma, and Ayabe. While there has been no remarkable advance in this province, there has been steady progress, as the fifty-five additions to the church show.

“ In Tango the work is newer and the results more striking. I first visited the important town of Miadzu. One of our theological students spent last summer’s vacation here, and in September we were able to put one of our graduates in this city for more permanent work. This visit gave me the great privilege of seeing the results of his work. The applicants for baptism had already been examined twice; but the evangelist desired that I also should examine them, and so the day following my arrival three special meetings for their examination were held. The examinations included a history of their spiritual life, prayer, reading of the Bible, observance of Sunday, worship of idols, the Christian doctrines of sin and redemption, the use of property, Christian work, etc. Twenty-five persons — twelve men and thirteen women — were accepted. Among these were four men and their wives. The principal of the common school and the leading teacher in the grammar school have been dismissed because of their new belief, but show no sign of faltering. One of those baptized has been a keeper of a house of dis-repute, and closes the business at a con-siderable pecuniary loss. In another such house two daughters have left their home since hearing the Christian preaching.

“ On the evening of the second day of my stay the *zashiki*, or parlors, of a lead-ing hotel were rented for a preaching ser-vice, and hearers admitted by tickets pri-vately distributed. Nearly 300 were pres-ent and many were turned away lack for lack of room. The evangelists from Miadzu and Mineyama and myself spoke, and throughout the meeting, which lasted till after ten o’clock, we had the closest attention.

“ The meetings on Sunday were inten-sely interesting, it being the first time the baptismal and eucharistic services had been held by Protestants in that province. Think of having to explain not only the spiritual meaning of these rites, but the way of performing the rites themselves! I was especially interested in the care given to the reading of the Bible; the evangelist not only announcing chapter and verse, but page also, and waiting till the most unaccustomed, and therefore slowest, readers could find the place. The twenty-five candidates had each a New Testament in hand, and followed the various speakers in their references to the Bible. A ‘provisional church’ of over thirty members was formed, there being eight or ten resident Christians who had been baptized elsewhere.

“ The next day I went on with these evangelists to Mineyama, where we had a very attentive audience numbering 150, a considerable number of whom had Bibles in their hands. The day following we went to Amino. You may remember the story of the old lady from this place, who, when on her way to the Ise shrines, stopped in Osaka with some friends who had became Christians, and became so much interested in Christianity herself that she gave up her pilgrimage to Ise. A year later she went back to Osaka and received baptism from Dr. De Forest. Here, with hardly a Christian within a hundred miles of her, she has been living a Christian life ever since. Some five or six years ago she built a church 18 by 36 feet, and two stories high, and invited her Osaka pastor up to dedicate it. Now we gathered in it, administered baptism to

five persons, and united in the celebration of the Lord's Supper. It was a season of precious and memorable interest. In the evening we had a meeting in the rude theatre of the village. It was densely packed; according to the estimate of some, 1,600 being present.

"On our return we visited the town of Maizum, where the government is planning to make a naval port. Seven Christians and earnest seekers were brought together here and will hold meetings every Sunday after this. At an evening meeting over 200 were present and listened with an interest that was so intense as to be fairly painful to witness.

"It is impossible to convey to you on paper the joy and hope and courage which these successful meetings brought to all hearts. May the richest blessing from above be upon the faithful men laboring here!"

#### A TOUCHING SIGHT.

Rev. Sidney L. Gulick sends the following report of an incident connected with the meeting held at Kumamoto, April 9, of which meeting some account was given by Rev. Orramel Gulick in the last number of the *Missionary Herald*. He writes:—

"It was my privilege not long ago to see one of the most touching sights that I have ever witnessed. It was at the time of the annual meeting of Kumi-ai (Congregational) churches of Kiushiu, the large southern island of Japan. Among the delegates that gathered from all parts of the island was one who at first sight might be taken for a beggar, so poor his appearance and slow and hesitating his movements. His large head, covered with shaggy hair and straggling beard, rested on a small, stumpy body. At first sight the face seemed listless and apparently thoughtless. The colored eyeglasses added still more to his disconsolate air. His eyes when freed from the glasses moved slowly around, quite aimlessly, and seemed to have lost all their lustre. When I first saw him the thought at once came to my mind, 'Can this man be a delegate?

Could not the church afford a man more suitable to act as delegate?' Judge then of my surprise when I was told that not only was he a delegate, but that he was one of the evangelists. Often had I heard of our blind evangelist, but never had I even fancied for him such a woe-begone appearance. Though not actually blind, he was so nearly so that he could go nowhere without some one to lead him by the hand. This man with such an exterior was, as I soon learned, a gem indeed. I very much doubt if there is a more spiritual Christian in this part of Japan.

"It seems that this man, when a boy, was a member of the famous 'Kumamoto Band' that first learned of Christ from Captain Janes, here in Kumamoto. On account of failing eyesight he was compelled to leave school. But such was his zeal in studying English that he had a sister of his print in large letters, each an inch long, the entire Second National English Reader. Continued failure of eyesight has rendered all study impossible. When and how he became a Christian I did not definitely learn, but he has been a devoted one for many years. For some time he supported himself by teaching English, even though unable to read. Last year, however, he finally entered into direct Christian work as an evangelist.

"Among his early classmates one was Mr. Ebina, who has since become one of the leading Christian ministers of the land. In his recent visit here, just at the time of our annual meeting of the churches, we entertained Mr. Ebina as a guest. One morning before breakfast this blind evangelist was brought and left at the door. He had come to have a private talk with his old classmate and friend. And how lovingly they talked! As I sat by and overheard a part of it, I began to feel amazed at the deep knowledge and original thinking of this uncouth and uncultured-looking man. The subject of conversation was for a long time the Gospel of John: its nature, evidences of genuineness and authenticity, etc. The subject

gradually drifted to the reason why God had created such a world as this. Mr. Ebina evidently was drawing him on to talk his own thoughts, for, as Mr. Ebina told me afterward, he knows no more spiritual man with whom to talk, and none from whom he receives more stimulus. For more than twenty minutes, I should think, this blind yet seeing man developed his thought as to why God made this world. I cannot begin to give the quaint way in which he put it, yet it was essentially this: that in creating matter God could only manifest one form of glory; to manifest the beauty of plant life, the beauty of flowers, he must create plants; to manifest the beauty of animal life with all its wonders, he must create animals. But in none of these, however wonderful they are, had yet been expressed the wonders of a free, holy being; to give expression to this he had to create man. Thus does man express God's highest act of creation.

"In the midst of this conversation it became time to go to meeting. The rain was beginning to fall. So Mr. Ebina, tall and rather fine-looking, taking an umbrella in one hand, and putting the other arm over the shoulders of the small and insignificant man, drew him close to himself, and thus they walked two miles through the city, discoursing of the things of God, quite forgetful of the city and its people and the strange sight they presented. By this sight and whole experience my eyes were opened, as they seldom have been before, to see what a wondrous gift the gospel is to man; how it can take the meanest and most insignificant looking of men and make of him a prince — nay, a son of God! Truly the gospel is a gift of priceless cost and so of priceless value, and it is not preached in vain in this Land of the Rising Sun, where it is raising up such men as those two who walked down the streets a few days ago arm in arm. Indeed a touching sight! yet at the same time an inspiring one to all who could see through the veil of flesh and perceive the noble souls holding such sweet communion."

### West Central African Mission.

FROM CHISAMBA.

MR. CURRIE reports a hopeful state of affairs at his station. As for his own health, he says that he has never been so free from illness any year since he has been in Africa as during the past year. Some little difficulties had occurred in the Girls' School, but they seem to have been overcome: —

" My Boys' School keeps up. I have fifty names on the roll; but several of the number after attending a time have dropped off; and two I have reluctantly suspended, so that the number of actual scholars at present is about fifty.

" Some fourteen of the boys have begun to take part in our prayer-meetings. They have not all so lived as to leave no doubt in my mind of their being Christians; but none of them has been guilty of conduct — to my knowledge — requiring serious reproof, and all seem anxious to learn and follow the better way. Our little building is filled to overflowing every Sunday. We had over 100 at the morning service yesterday and nearly as many in the afternoon.

" There has been a great deal of sickness in this district lately. Some days I have as many as forty patients to attend."

FROM BAILUNDU.

The schools are promising well at this station. The missionaries are still going out into the villages as far as practicable, and the *ombala*, or village of the king, is visited each Sunday. Mr. Woodside writes: —

" I told in my last of my going to the *ombala* on Sundays. A few ago weeks ago we took with us Miss Clarke's baby-organ. We found it drew the crowd. The following week the prime minister was down here. He wanted to see the organ, and when he went away he asked us when we came to the *ombala* to come to his place. We are very glad for the opening, as his place is very central. The next time we went up we accepted his invitation. After our services he told one

of the boys to tell me that he would send his thanks down to me. In the course of a couple of days they came in the shape of a nice large rooster and a basket of meal. We have been having nearly 200 people to hear us on those occasions."

Miss Clarke, referring to this matter, says that the *muene kalin*, or prime minister, is a fine, bright-looking man who seems fond of music. At the time of his call upon her, after she had played upon the organ, she told him he might try the instrument, and she writes:—

"I wish you could have seen the awe with which he put his fingers on the keys!"

Of the medical work at Kamondongo, Dr. Clowe writes:—

"My medical work remains about the same, but will increase when accommodations can be furnished for patients coming from a distance. I have taken up some evangelistic work and visit the villages at four or six miles distance, going on my ox, and taking four afternoons a week. We can only get the people here to work in the forenoons, so must take the afternoons for study and other pursuits."

#### *Mission to Spain.*

##### A CHAPEL NEEDED IN BILBAO.

REV. W. H. GULICK gives the following account of the need and the securing of a chapel in Bilbao, an out-station about fifty miles west of San Sebastian:—

"Four years ago the thirty-first of last March, the evangelical church in Bilbao was obliged to vacate the premises that for some eight years it had occupied as chapel—other persons having offered the landlord double the rental that the missionary society felt justified in paying. Month after month during all these years the pastor pursued the fruitless search for a room that would serve as chapel—not that there were not many such rooms, but the owners would not rent to us.

"The pastor reported that during a period of two months he called on twenty-seven different landlords who had rooms

to let that would have suited our purpose, but without success. Bilbao is a 'liberal' city in politics, and the Protestant pastor is on friendly terms with a number of wealthy house-owners who have not hesitated to tell him frankly the reason of their refusal to rent to us. Asking one whether he was not tired of having his premises stand empty, when we were ready to take them, he replied: 'Yes; tired and more than tired; but the fault is with our women—they do not wish to be undeceived. Too much trouble we have with them, indeed, in our daily struggles to prevent their being led entirely captive by the priests—and if we should let any room to you they would make us so miserable by their complaints and their outcries that our lives would not be worth living.' The priest rules the woman, and the woman rules the husband; the simple statement of the case being that the priest rules all and is master of the situation.

"It is remarkable how the clerical influence has increased in Bilbao during the last ten years. Convents and conventional establishments have sprung up on every side and may be said to crown every hill. The Jesuits have put over half a million of dollars into a university, and some five millions more are estimated to have been expended on other buildings. Under these circumstances it is not strange that Roman Catholic landlords should shrink from letting any part of their premises for a Protestant chapel and schools, and the result has been that in this city, one of the most advanced in Spain and most liberal in politics, there has happened what, probably, would not have occurred in any other city in the country, where flourishing evangelical work had once existed for a number of years. Four years the church was without a home, except the little parlor of the pastor, and all hope of having a chapel again was lost unless some friend of the work should buy or build."

Mr. Gulick gives the details of a plan devised for securing the desired building. A lot was purchased and the building erected, a Spanish friend advancing

\$15,000 for this purpose, taking security upon the property. The rental of the portions of the building not needed by the church pays a large portion of the interest on the debt, so that accommodations are secured at a reasonable rate. Mr. Gulick writes of

#### THE DEDICATION OF THE CHAPEL.

"Sunday, the twenty-second of March, was a red-letter day for the flock 'scattered and peeled.' The chapel was dedicated by public services of greater significance than any previously held in connection with the Spanish Protestant work in Bilbao. Five years ago the churches in Spain connected with the American Board formed themselves into an organization, adopting the name of *La Unión Ibero-Evangelica* (The Iberian Evangelical Union). The work in Bilbao is sustained by the Evangelical Continental Society of London, but its pastor is affiliated with the churches of the American Board, and the work from its beginning has been superintended by myself.

"In consideration of the many trials that those good people had suffered during the last four years, I desired that the act of dedication of the new chapel should be as impressive as possible. As the revival of the work in that important city interested the evangelical Christians throughout the country, besides the pastors of our Iberian Union, I invited to take part with us Don Cipriano Tornos, of Madrid, the most prominent Presbyterian pastor of Spain.

"The following pastors were present: Señor Tornos, of Madrid, Sr. de Tienda, of Santander, Sr. Marqués, of Bilbao, Sr. Mayorga, of San Sebastián, Sr. Digón, of Logroño, and Sr. Araujo, of Zaragoza. Each and all, with the exception of Sr. Marqués, 'preached a sermon,' the latter offering the prayer at the close of all, while I gave the 'charge to the pastor.'"

Mr. Gulick speaks of these sermons and addresses by the Spanish pastors as exceedingly appropriate and impressive. Señor Tornos was the only one of them who had been a Roman Catholic priest.

A preacher by profession, he is widely known for his eloquence. The others followed him in a worthy manner. Mr. Gulick adds: —

"The chapel is an attractive hall, seating comfortably about 175 persons, and is lighted by gas. Morning, afternoon, and evening it was full to overflowing. The delegate of the civil governor and three of his officers, gentlemanly men in civilian's dress, were present in the morning. I need not say how thankful and happy I was when all was successfully concluded late Sunday evening. No disturbing circumstance had occurred; the chapel was solemnly and joyously dedicated; the six pastors were contented, pleased, and enthusiastic, and the people were glad.

"This Sabbath was the beginning of Holy Week, and the pastor reports that the preaching services of Thursday evening and of Good Friday afternoon were attended by crowded and attentive congregations. It only remains now for God to give prudence and power to the pastor and His blessing on the work."

#### European Turkey Mission.

FROM THE REV. DR. RIGGS.

THIS venerable and beloved father in the mission was able to go from Constantinople to the annual meeting of the European Turkey Mission at Philippopolis, returning in season to attend also the meeting of the Western Turkey Mission at Constantinople. He writes to the Senior Foreign Secretary, June 2, as follows: —

"Our meeting at Philippopolis was a very pleasant and, I trust, profitable meeting. All parts of the field have had 'times of refreshment' during the past year. These have been already reported. The additions to the churches on profession of faith in Christ during 1890 were seventy-two, or a fraction less than ten per cent. on the number of members at the beginning of the year. But the number added during the first four months of the present year, as far as reported, is nearly or quite equal to the number re-

ceived during the whole of the year 1890, being about nine per cent. of the number of members reported for January 1, 1891. There are now twelve churches over against nine reported last year.

"It was the twentieth anniversary of the organization of the mission, and our thoughts turned with interest to the pleasant gathering at Eski Zagra (Stara Zagora, as they now call it, *eski* being the Turkish and *stara* the Bulgarian word for *old*) in June, 1871, when you and Mrs. Clark were with us. We handled again the memorial copy of the Bulgarian Bible, in which we all wrote our names at that time. Our devotional meetings at Philippopolis were precious seasons, which will linger in the memory of us all.

"And now the annual meeting of the Western Turkey Mission has come to its close. This too has been a good meeting. The problems which confronted the brethren were taken up in a spirit of calm trust in Christ and in the ultimate complete success of his cause. This meeting was designated in the minutes as the fiftieth annual meeting of the mission. It is, however, fifty-one years since the first meeting, two years having passed during which, for special reasons, no meeting of the mission was held. I was the only person present this year who had been a member of the mission from its organization; Dr. Adger and Dr. Hamlin being in the United States, awaiting their call to the higher service.

"In the closing devotional exercises, yesterday afternoon, it was natural that our thoughts should be turned to the dear brethren and sisters who were engaged in the work here half a century ago, and tender mention was made of the brethren Goodell, Temple, Dwight, Schaufler, Powers, Schneider, and others, with their devoted wives, who shared our labors and counsels, cares and joys, in those early days, nearly all of whom have passed over to the Better Land.

"It is a joy to see so many of our children rising up to take the places of their parents, who are passing away from the scene of earthly labor. We all rejoice

with our brethren, Messrs. Clarke and Haskell, and their wives, who are permitted to see their sons and daughters engaging in work for Christ in this land."

### Western Turkey Mission.

#### FORWARD MOVEMENT AT GURUN.

GURUN is an out-station of Sivas, often visited by the missionaries at that station; but Mr. English reports a new effort in its care:—

"While in Gurun last fall we received a formal and urgent invitation from the brethren there to take up our residence with them for a time, and in view of the manifest advantages of a protracted visit in the central point of our present work we decided to accept their invitation and go for a year. I have recently returned from Gurun, having completed our arrangements for the change.

"The Gurun church is still on the forward move: they increased their contributions largely last year, and now they are busy striving to build the long-needed schoolhouse and repair their church, although one third of the amount necessary for this purpose, which was expected from the Board, failed to come. The courage, faith, and self-denial manifested here in the midst of abject and hopeless poverty are certainly wonderful. One brother who had no money to give for the work, when exhorted by the preacher to go and work himself, replied with tears, 'It is all right for you to talk, preacher; but my children are crying for bread, and I have nothing to give them.' That same day the preacher, while collecting contributions for the building, came to a house where they had no money, but could give three small measures of wheat. These he gladly accepted and carried them at once to the destitute family, and the next morning he found he had gained a new and earnest workman.

"I had the pleasure of meeting with the church as they united in calling their present faithful and successful preacher to become their pastor, and I feel confident that in this capacity he will be able to

minister even more abundantly to the wants of that interesting congregation.

"In our Sivas Boys' High School we note an encouraging religious interest as the result of the earnest efforts of a faithful teacher during the past months. It gives us great pleasure to see the evidences of a true religious life in those to whom we must look for our future helpers in the work."

### Ceylon Mission.

#### PERSISTENT OPPPOSITION.

MR. HOWLAND, of Oodooville, reports that Mr. Elyatamby has been transferred from the pastorate of Panditeripo to that of Oodooville, and has begun his work at the latter station under cheering auspices. It is a fact to be noticed that the Salvation Army has placed three of its members at Oodooville, where there are more Christians than at any other station on the island, and where evangelistic work is being carried on efficiently. As to the attitude of the pagans, Mr. Howland writes:—

"I have never known such open and persistent opposition. The enemies of the truth are very active, establishing heathen schools, distributing heathen tracts, reviling the Bible, Christ, and Christians, employing preachers and publishing a paper with the same object. A notice was published in their paper, *The Hindu Organ*, some months since, signed by thirteen names of men in one of my villages, forbidding our mission catechist coming to their houses without permission, and a notice was put up in our school bungalow there by the owner of the land on which it stands, forbidding the teaching of the Bible in the school. A heathen school has since been established near our school, and a large number of the pupils taken away. This opposition will naturally tend to awaken thought and perhaps serious inquiry as to the truth, and be overruled for good.

"The general knowledge of the truth among a large proportion of the people who have been instructed in our schools,

and heard it in the village meetings and in house-to-house visitation, has prepared the way for a gathering which we are confident must come.

"Although there are people in the villages who confess the truth of Christianity, yet but few come out as Christians. The largest accessions to this church at the station are from the pupils of the Boarding School. Of the 230 (49 males and 181 females) who have been received to the Oodooville church during the last ten years, 139, or nearly two thirds, were pupils of the school. Of the 64, the largest number received in any one of these ten years, 26 were pupils of the school. That year a number of the children of Christian families at the station were received, the result of special interest in the children, in connection, apparently, with the interest in America in Christian Endeavor societies, the book, 'Children and the Church,' coming to us at that time."

#### OODOOPITY.

In the annual report of this station, Mr. Hastings speaks of the prevalence of cholera, of which there were 400 cases, 52% of which proved fatal. As to the effect of the prevalence of this disease upon the people, Mr. Hastings says:—

"I cannot see as it has made them any more serious or ready to accept Christ. Almost every village during the past few months has had its one or more persons said to be possessed of the devil or under inspiration. While it is true that many acknowledge these persons to be more or less frauds, it is also true that the great majority of people are afraid to do anything contrary to orders given by men while 'under the influence of a god.' It struck us that the midnight howlings of a drunken man as he passed up and down the streets would frighten the people; but we were told, much to our surprise, that it produced quite the opposite effect on their minds. To them it was a sure indication that that particular god was wideawake and on the watch to protect them from the dire pes-

tilence. Great numbers flocked to the temples from time to time, taking their offerings with them, and sacrifices were being constantly made. All this has tended to discourage the Christian workers of this district.

"There has been a better feeling among the church members during the year. Commencing with May, several of the Christians joined together and carried on work in the villages one Saturday in each month; and I believe

much good was done in the few months in which this work was prosecuted.

"One thing that has encouraged us greatly has been the cheerfulness with which the church members have paid their tithes to the Lord's treasury. It has been a year of high prices for the necessities of life, and yet the contributions have not fallen off. In addition several have given generously toward the furnishing of Atchuvaly chapel. This we consider a very hopeful sign."

## Notes from the Wide Field.

### AFRICA.

**THE ROMAN CATHOLICS ON LAKE TANGANYIKA.** — In Mrs. Fred Moir's volume, entitled "A Lady's Letters from Central Africa," which we find quoted extensively in *The Free Church of Scotland Monthly*, there is an account of the plans of the Roman Catholic missionaries, which, however much we may criticize them, are likely to prove successful in the establishment of a Roman Catholic church in that portion of Central Africa. We give an extract to show the kind of work which is now in progress : "I want to tell you about Karemá, and the wonderful progress the French Roman Catholic mission is making. The missionaries themselves are called 'Lavigerie's White Fathers.' There are five of these men on each station, and a bishop over them, who sails about Lake Tanganyika and visits each of the three stations in turn. The missionaries guarantee to protect the people, but not to go out and fight. So their stations are built like forts, and are very strong and loopholed all round. A Colonel (or Captain) Yubert, a soldier in the Papal army, has come out to do the fighting department. He is not a missionary, and lives by himself with his native troops, and his work is to defend the mission stations if they are in danger. These 'White Fathers' are dressed in long white (when clean) flannel, white and black rosaries, and great big helmets, and are very nice men. When they are sent here they come *for life*; they leave only when they die! One of the fathers at Karemá has been twelve years on Tanganyika; he looks very weak and ill, but is able to work. Their plan of operations is to *buy* from Arabs, chiefs, parents, or relatives, several hundred small boys and girls from three to five years old. These children live in houses round the court of the monastery or fort, and gradually grow up. Every child is taught to work, and each hoes its little bit of garden, and they are brought up strictly as Roman Catholics. I forgot to say the 'fathers' plant their stations in districts where there are no villages but lots of ground for cultivating. As these children grow, the big boys are sent to live in a village by themselves, near the convent, and the big girls ditto. Then when a boy wants to marry he gets a girl, and they live together in another village further off, and are pure Roman Catholics, knowing no other religion or superstition. As each person cultivates his garden, the mission is practically self-supporting, and the only heavy expense is the buying of the children year by year. The priests do not teach many of them to read, but rather encourage them in industrial occupations. One station has now 1,000 churchgoers. Two Protestant missionaries said to us, 'Don't be surprised if some time you find the whole shores of Tanganyika Roman Catholic.' The weak point is the *buying* of the children, as it encourages slavery; but otherwise, it seems to me, they show great wisdom, and their natives turn out satisfactorily."

GERMAN EAST AFRICA.—The Missionary Society of Berlin, following the German colonial enterprises, has decided to commence a mission on the north of Lake Nyasa. This mission will be under the charge of Mr. Marensky, formerly a missionary in South Africa. It seems a pity, when Africa is so broad, that this mission should be started where the Scotch Free Church and the Moravians have begun work, but the reason for the choice is that the easy communication by the Zambesi and the Shiré and the Lake makes it a most desirable place for labor.

FWAMBO.—This inland station of the London Missionary Society, on the hills south of Lake Tanganyika, is a very healthy location, with an abundance of water and with soil which produces an abundance of vegetables of all kinds. Dr. Mather reports that his medical work is carried on successfully, and that he has on an average 150 patients each month.

ITEMS FROM THE "REVUE DES MISSIONS CONTEMPORAIRES."—A Mohammedan counter-mission is announced by the *Hakikat* of Constantinople, to be sent by the Turkish government into Africa with a view to protecting Mohammedans from the dangers of Christian propagandism. The missionaries are to found schools and hospitals for the poor.

At the Anti-Slavery Congress which was held in Paris recently, M. Desgrands pointed out the constant menace of Mohammedanism to Christian civilization. He had visited at Cairo a university from which every year 1,200 missionaries come forth to spread themselves over the world.

Eight Roman Catholic missionaries have left Hamburg for the German colony at Cameroon. The Protestant Mission of Basle has already a flourishing work there, given up to them by the English Baptists in 1885. The German Baptists now declare, says the *Heidenbote*, that they consider it a sacred duty to their black co-religionists to send them another Baptist mission.

A NEW COMMERCIAL COMPANY.—There is a vast region in Central Equatorial Africa, which, by the treaties, is included in the Congo Free State, but which that state has never explored and in which it exercises no authority. This district lies west of lakes Bangweolo and Moero, and east of the Portuguese province of Angola. In this region are the headwaters of both the Congo and the Zambesi. The river Lomami, which is the largest southern tributary of the Congo, gives access to a greater portion of this territory. The Co.-go Free State, on March 12, 1891, signed an agreement making a concession to a company which bears the name of the "Company of Katanga," giving it certain rights in this vast region. It is expected that this company will put steamers on the rivers and on the lakes Moero and Bangweolo, and that commercial posts will be established. This company takes alternate blocks of territory as its own, leaving the unassigned blocks to the Free State. It promises to give its most active help to the suppression of the traffic in slaves and in spirituous liquors and firearms. It proposes to raise a capital of \$600,000. Already an expedition of the Company is within the limits of Katanga, having left Stanley Pool in October last. The second expedition which is to follow will be under the lead of Commander Cameron, the well-known African explorer. The Garenganje, among whom Mr. Arnot proposes to continue his mission, are within this region of Katanga, and it is hoped that the new commercial enterprise will facilitate communication with this interior section of Africa.

ANOTHER LOVEDALE.—Dr. Stewart, of Lovedale, in South Africa, has been asked by the Imperial British East Africa Company to select a site for a Lovedale within the district which is to be governed by the company. Dr. Stewart has agreed to visit Mombasa, and somewhere between that port and the Victoria Nyanza the British East Africa Company will found and conduct a training institution similar to that at Lovedale.

If this new institution is under as decidedly Christian influences as is Lovedale in South Africa, it will both serve the purpose of the commercial company and the best interests of African evangelization.

**FRENCH MISSION ON THE ZAMBESI.** — Recent news from M. Coillard is less cheering than we could wish. He had returned to his station at Sefula, on the upper Zambezi, after another of his most trying annual journeys southward for supplies. The question of transportation grows more perplexing. The wagons fall to pieces, the oxen die; “one cannot speak of it without turning pale.” The mission is forced to consider that way closed. There remains the river way. But the mission has no boats and cannot procure them at any price. It must depend on the Barotse king, who owns all the boats. But everybody depends on him, and, as he himself avows, it is for his interest to accommodate first the traders who bring him merchandise. The dangers of the river navigation are also great, the boats often being upset in the rapids and the contents of the boxes, which have been opened at the custom-house, or badly soldered, being ruined by the water. The cost of freight from the Cape to Kasungula, below Sefula, is seventy-eight francs the hundred pounds!

Litia, the promising son of King Lewanika, who has been under the instruction of the Coillards, has now been sent down with four other good pupils to the schools at Morija, in the old French Basuto Mission. The king has remitted 1,250 francs for his support, and his ambition is to send Litia to England to see civilized life.

As to M. Coillard's relations with the king, enemies are troubling them. This high-minded missionary is accused by the chiefs of having deceived the king and sold the country to the South Africa Company, “although,” writes M. Coillard, “we have never received even the value of a penny for all the time which Mr. Lochner (the company's agent) was with us and for all the provisions we procured for him and the people of the expedition. Such accusations find easy credence with a mind so impressionable as Lewanika's. We are therefore in disgrace. But,” adds this brave and faithful soldier of the cross, “do not fear: the little barque will not overturn. Jesus is there.”

**NEW MISSIONS IN GERMAN TERRITORY.** — We have already chronicled the fact that the Moravians, as well as the Berlin Evangelical Society, were about to establish a mission at the northern end of Lake Nyasa, where the Scotch Free Church has already a station. Correspondence has been held between these several societies, and a most amicable arrangement has been made for the division of territory. The Moravians have charged their missionaries to respect strictly the sphere of operations which the Free Church has entered, and Dr. Wangemann, of the Berlin Society, writes that it is their purpose to respect the region occupied by their Scotch brethren. This is an arrangement which bodes nothing but good for missionary work in Africa.

**THE WEST COAST.** — The Young Men's Christian Association in Ireland has undertaken a mission on the west coast of Kwa Iboe. Their missionary, Mr. Baillie, gives the following account of a sad superstition which he has witnessed, and of the probable result of Christian teaching in the suppression of a cruel practice. “A few days ago the people killed twin children in Ete-Apka yard. They were born during the night, and I did not receive the news till about nine o'clock the next morning. I went at once, but was too late, as the deed was done — the children were killed. After they were born, Oku-Ibuno sent a boy to chief Eshet (an important chief) telling him they were born, and asking what ought to be done. Eshet said, ‘Send them and their mother to the mission ground, as it would not be good to kill them now that they have a white teacher among them.’ But old Ete-Apka would not listen to Eshet's advice. He said if the children lived to see the light, evil would come to the house; so they killed them. The father of the children is the *abi-idiong* (witch doctor). I had a meeting of the chiefs here on the same day, with the result that they have promised to make a law prohibiting this horrid practice.”

THE CONGO.—On March 6 the first section of the Congo railway was opened. It was a small section, it is true, only about two miles, from Matadi up the river, but it is a sign of what is coming, and that speedily. It is said that arrangements have been made for a large addition to the force of workmen at different points along the line, so that the completion of the road around the cataracts is not very far in the future. The natives are reported to have been greatly excited by the locomotive whistle and the movement of the train, so much so that they did not come near but looked on from a respectful distance.

*Regions Beyond* reports that the foreign population of the Congo Free State already amounts to about 800, more than one half of them being Belgians. In January last there were 72 English on the Congo, the greater part of them being missionaries. The missionaries of all nationalities at the end of last year numbered 74, but now there are considerably over 80.

#### ENGLISH FOREIGN MISSIONARY SOCIETIES.

THE annual meetings of these societies occurred in London in May last, and their reports are, in most cases, specially gratifying. We refer below to a few of the prominent societies.

CHURCH MISSIONARY SOCIETY.—The organs of this body are jubilant over the financial record of the year, saying that there has been nothing like it in all its history. The expenses were considerably larger than usual, owing to the increased number of missionaries and the growth of the work, amounting to \$85,000 more than the preceding year. The income, however, covers this increased expenditure, the ordinary receipts, applicable to general expenditures, being \$75,000 more than last year. The grand total of receipts for the year amounts to \$1,238,685.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The receipts of this Society amounted to \$821,910, which was larger by \$130,000 than in any previous year of its long history. The ordained missionaries of this Society, including 8 bishops, number 660, of whom 220 are in Asia, 142 in Africa, 17 in the Pacific Islands, 215 in North America, 34 in the West Indies, and 32 in Europe.

THE WESLEYAN MISSIONARY SOCIETY.—The difficulties which have recently arisen in this organization relative to its work in India are apparently the cause of a deficit in its income, which is some \$54,000 below the expenditures of the past year, so that, with previous deficits, the Society is in arrears about \$100,000.

THE BAPTIST MISSIONARY SOCIETY.—It is not pleasant on the eve of its centenary celebrations for this Society to report a debt of \$52,000. The receipts for the past year have been less than usual, chiefly in the item of legacies, but efforts are now making to secure a special "centenary fund" of a half-million dollars, with the hope of reaching the same sum as a regular income. In this expectation the Society proposes to send out 100 new missionaries to Africa, India, and China.

LONDON MISSIONARY SOCIETY.—At the annual meeting the past decade of work was reviewed, showing that God had greatly blessed the Society, and that there had been a distinct growth in Christian character among the converts. The astonishing progress in New Guinea was spoken of. The first convert has been baptized in Central Africa, while the sad fact is mentioned that on account of the lack of teachers some twenty villages in the south Telegu mission in India have gone back to heathenism, because they could not do without a god of some sort. The report of receipts is not encouraging; the expenditures of the past year have exceeded the income by \$75,000; \$45,000 of this being due to failure in legacies and the rise of silver. By drawing from certain funds, the deficit at the close of the year was reduced to \$38,000.

## Miscellany.

### BIBLIOGRAPHICAL.

*Our Country: Its Possible Future and Its Present Crisis.* By Rev. Josiah Strong, D.D., General Secretary of the Evangelical Alliance for the United States. With an Introduction by Professor Austin Phelps, D.D. Revised edition. Published by the Baker & Taylor Co., 740 and 742 Broadway, New York, for the American Home Missionary Society.

This is a new edition of a book which has had the extraordinary circulation of 140,000 copies and is well worthy of circulation by the million. The revision is based on the census of 1890, which necessitates, of course, many changes in the statistical part of the work, and there is a new chapter on "Religion in the Public Schools." It is pleasant to find that Dr. Strong believes that the outlook for our country is distinctly brighter than it was a half-dozen years ago, though this better prospect is not because of the passing away of perils, but of a more intelligent apprehension of their existence and a way to meet them. This volume ought to be in every Christian household in the United States.

*Gospel Ethnology.* By Rev. S. R. Paterson, F.G.S. New York and Chicago: Fleming H. Revell Company.

We have been greatly interested in this little volume of 224 pages. We hear much of the ethnic religions as adapted to the several races among which they prevail. The contention of this volume is that Christianity is not ethnic in the sense that it is adapted to only a portion of the human family. Man, wherever found, is one physically and spiritually, and the gospel of Jesus Christ is fitted for mankind everywhere. The aim of this volume is not so much to prove this fact by an examination of the gospel itself as by showing that it has practically reached men of every race and clime. There are chapters concerning its reception among the natives of all the continents and many of the islands of the world. Among all these races the gospel

has had its triumphs, and has established its claim as being the power of God unto salvation to every one that believeth. We heartily commend the book to our readers.

*Lord Lawrence.* By Rev. J. J. Ellis. New York: Thomas Whitaker. Price, 50 cents.

This is one of a series of books entitled "Men with a Mission." Comparatively few will read the extended memoirs of this great statesman of India, Lord John Lawrence, a work of almost unequalled interest. This little volume of 100 pages will do good service if it leads to the perusal of the larger work. It will serve to introduce to many readers one of the noblest men of modern times, who accomplished a work for India and for British authority in that empire the like of which it has been given to no other man to do.

*Zambesia, England's El Dorado in Africa. Being a description of Matabeleland and Mashonaland and the less-known adjacent territories, and an account of the Gold Fields of British South Africa.* By E. P. Mathers, F.G.S., F.R.G.S. London: King, Sell, & Ralton, Fleet Street, E. C.

This is a remarkable volume as illustrating both the marvelous growth that has already taken place in South Africa and the prospects for future development in the new empire which has come under British protection. Zambesia is said to embrace some 600,000 square miles, or an area seventy-five times larger than the State of Massachusetts. This volume is written in the interests of the British South Africa Company, and possibly some qualifications may be needed in its glowing statements in reference to the beauty, richness, and the attractiveness of the regions described. Yet there can be no question that there is a basis for the statements which are made in regard to Mashonaland. The volume is brought down to the very latest dates, even containing the Anglo-Portuguese treaty, signed at Lisbon on the twelfth of June last.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the good tidings received concerning the work during the past year in the greater part of Micronesia, and for the good health of the missionaries, let there be

continued prayer that the interrupted labors on Ponape may be resumed; that the Christians on that island may be steadfast; that the oppressions of those who would destroy their faith may cease; and that all these islands of the Pacific may speedily receive the gospel of Christ. (See page 311.)

## DEPARTURES.

July 11. From New York, Rev. Royal M. Cole and wife, returning to the Eastern Turkey Mission; Miss Fannie E. Burrage, returning to the Western Turkey Mission; Miss Harriet L. Cole, returning to the European Turkey Mission; and Miss Elizabeth M. Trowbridge, daughter of the late President T. C. Trowbridge, to join the Central Turkey Mission.

## ARRIVALS AT STATIONS.

April 20. At Inhambane, East Central Africa, Rev. William C. Wilcox and wife. Mr. and Mrs. Bunker, for the East Central African Mission, remain for a time in Natal.

May 8. At Tientsin, North China, Rev. William P. Sprague.

May 25. At Bombay, Rev. Richard Winsor.

June 19. At Yokohama, Japan, Miss Abbie W. Kent.

## ARRIVALS IN THE UNITED STATES.

June 20. At New York, Rev. C. C. Tracy and family, of Marsovan, Western Turkey.

June —. At San Francisco, Rev. M. L. Gordon, D.D., and family, of the Japan Mission.

## DEATH.

May 28. At Mahableshwar, Western India, Rev. Lemuel Bissell, D.D., of the Marathi Mission. (See page 320.)

The *Morning Star* arrived at Honolulu, June 19.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from the Hawaiian Islands. (Pages 318, 319.)
2. Out-stations of Tientsin, China. (Page 328.)
3. Remarkable openings in Japan. (Page 332.)
4. A telegram as to Micronesia. (Page 311.)
5. A chapel needed and secured in Spain. (Page 335.)
6. Opium cases in Shansi, China. (Page 330.)
7. Opposition in Ceylon. (Page 338.)
8. Items from West Africa. (Page 334.)
9. The Shqipetars, or Albanians. (Pages 349.)

## Donations Received in June.

## MAINE.

Cumberland county.	
Auburn, High-st. Cong. ch.	100 00
Cape Elizabeth, Friends,	2 08
Falmouth, 1st Cong. ch.	4 00
Westbrook, 2d Cong. ch.	70 00
Yarmouth, 1st Parish ch.	50 00—226 08
Kennebec county.	
Waterville, "Earned in the Mill,"	1 00
Winthrop, Cong. ch. and so.	10 00—11 00
Washington county.	
Calais, ——,	10 00
Machias, ——,	9 12—19 12
York county.	
Kennebunkport, Cong. ch's,	20 00
Maplewood, Susan Marston,	5 00—25 00
	281 20
<i>Legacies.</i> — Waldoboro, Mrs. Catherine R. Allen, by E. R. Benner, Adm'r,	25 00
	306 20

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Gilsum, Cong. ch. and so.	17 00

Keene, 1st Cong. ch.	90 07—107 07
Danbury, Rev. H. H. Colburn,	3 00
Hanover, S. C. Bartlett, Jr.	12 00
Haverhill, Cong. ch. and so.	22 65
Lisbon, 1st Cong. ch.	5 80—43 45
Hillsboro county.	
Amherst, Cong. ch. and so.	33 75
Mt. Vernon, Cong. ch. and so.	5 00
Pelham, Cong. ch. and so., 76.75; A friend, 3,	79 75—118 50
Merrimac county.	
Boscawen, Cong. ch. and so.	30 70
Henniker, Cong. ch. and so.	66 00
Hooksett, Union so.	20 00
Pembroke, 1st Cong. ch and so.	13 13—124 83
Rockingham county.	
Atkinson, Miss Abigail L. Page, to const. Rev. A. C. SWAIN, H. M.	50 00
Candia, Cong. ch. and so.	10 00
Exeter, 1st Cong. ch. and so.	100 00
Greenland, A friend,	10 00
Raymond, Cong. ch. and so.	15 00—185 00
Sullivan county.	
Acworth, Cong. ch. and so.	15 76

## VERMONT.

Caledonia county.		
Lower Waterford, Cong. ch. and so.	7 03	
Chittenden county.		
Burlington, 1st Cong. ch.	273 18	
Lamoille county.		
Wolcott, Cong. ch. and so.	2 80	
Orange county.		
Newbury, 1st Cong. ch. and so.	8 50	
Orleans county.		
Holland, Cong. ch. and so.	13 31	
Rutland county.		
Pittsfield, Cong. ch. and so.	10 00	
Windham county.		
Dummerston, Cong. ch. and so.	11 75	
West Brattleboro, Cong. ch. and so.	16 82 — 28 57	
Windsor county.		
Hartford, Cong. ch. and so.	58 29	
Springfield, Cong. ch., add'l,	1 10 — 59 39	
	402 78	

## MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch. and so.	105 00	
Berkshire county.		
Dalton, Cong. ch. and so.	107 56	
Hinsdale, Cong. ch. and so.	8 36	
New Marlboro, 1st Cong. ch. and so.	3 36 — 119 28	
Bristol county.		
Berkley, 1st Cong. ch. and so.	10 00	
Brookfield Association.		
No. Brookfield, 1st Cong. ch. and so.	62 20	
West Brookfield, Cong. ch. and so.	11 93 — 74 13	
Essex county.		
Andover, West ch.	40 00	
No. Andover, Cong. ch. and so.	50 00	
Methuen, 1st Parish Cong. ch., m. c.	130 22 — 220 22	
Essex county, North.		
Ipswich, Lincbrook Cong. ch.	11 00	
Newburyport, Whitefield Cong. ch.	28 51	
West Newbury, J. B. Goodrich,	10 00 — 49 51	
Essex county, South.		
Beverly, Dlane-st. Cong. ch.	14 36	
Salem, South Cong. ch. and so.	46 00 — 60 36	
Franklin co. Aux. Society	Albert M. Gleason, Tr.	
Greenfield, 1st Cong. ch. and so.	16 25	
Northfield, Cong. ch., Mrs. E. J. Humphrey,	25 00	
Orange, A friend,	3 50 — 44 75	
Hampden county.		
Mitteneague, Cong. ch. and so.	44 39	
Monson, Cong. ch. and so.	33 63	
So. Hadley Falls, Cong. ch. and so.	11 68	
Springfield, Hope Cong. ch., for Students' Volunteer Fund, 112.01;		
Olivet Cong. ch., for Harpoot, 30;		
Memorial, Cong. ch., 98.28,		
Hampshire county.		
Granby, A friend,	20 00	
Haydenville, Cong. ch. and so.	18 26	
So. Hadley, 1st Cong. ch. and so.	20 00 — 58 26	
Middlesex county.		
Bedford, Cong. ch. and so., 50; A friend, of wh. 1 for India, 2,	52 00	
Concord, Trin. Cong. ch.	35 54	
Everett, 1st Cong. ch., for Japan,	19 10	
Malden, 1st Cong. ch. and so.	190 00	
Melrose, Cong. ch. and so.	74 15	
Newton, Eliot ch. and so.	346 50	
Newton Centre, 1st Cong. ch. and so., add'l,	25 00	
Newton Highlands, Cong. ch. and so., add'l,	5 00	
No. Chelmsford, 2d Cong. ch.	50 03	
No. Sudbury, Jonathan C. Dakin,	10 00	
Reading, A friend,	1 00	
So. Natick, John Eliot ch.	27 38	
Sudbury, —,	10 00	
West Somerville, Day-st. Cong. ch.	9 00 — 854 70	
Middlesex Union.		
Leominster, Cong. ch. and so., 42;		
Charles Jewett, 6,	48 00	
Littleton, Cong. ch. and so.	51 00 — 99 00	
Norfolk county.		
Brookline, Harvard ch.	338 90	
Holbrook, Winthrop ch.	22 26	

## RHODE ISLAND.

Peacedale, Cong. ch. and so.	19 98
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## CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	133 05
Greenwich, A.	65 00
Stamford, 1st Cong. ch., 4; E. B. Hoyt, 5;	9 00
Trumbull, Cong. ch. and so.	3 25 — 210 30
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch.	100 00
East Berlin, Mrs. B. G. Savage,	5 00
Hartford, Park Cong. ch., 85.03; Rev. Geo. Dustan, 10; A friend, 10,	
Marlborough, Cong. ch. and so.	105 03
Poquonock, Cong. ch. and so.	2 25
West Suffield, Wm. Dewey,	44 06
Litchfield co. G. M. Woodruff, Tr.	15 00 — 271 34
Ellsworth, Cong. ch., C. C. Barnes, 5; F. E. B., 2,50,	7 50
Thomaston, Cong. ch. and so.	13 50
Winchester, Cong. ch. and so.	3 00 — 24 00
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	17 57
Durham, Cong. ch. and so.	10 14
Higganum, S. W. Noyes,	5 00
Saybrook, Lucy B. Ward,	50 00 — 82 71
New Haven county.	
East Haven, Cong. ch. and so.	50 00
New Haven, Center ch., 11.15; Ch. in Yale College, 357.43,	368 58
No. Haven, Cong. ch. and so.	33 00
Stony Creek, Rev. Geo. A. Pelton,	3 00
Waterbury, —,	2 00
West Haven, Cong. ch. and so.	56 84 — 513 42
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Lisbon, Cong. ch. and so.	26 00
New London, 1st ch. of Christ,	16 16 — 42 16
Tolland co. E. C. Chapman, Tr.	
West Stafford, Cong. ch. and so.	10 00

[August,

## Windham county.

Danielsonville, Westfield,	34 86
Voluntown and Sterling, Cong. ch.	
and so.	23 00 — 57 86
	1,211 79

## NEW YORK.

Brooklyn, Clinton-ave. Cong. ch., 1,777.07; Ch. of the Pilgrims, add'l (of wh. from Thomas E. Stillman, 100; Henry D. Polhemus, 100; Joseph E. Brown, 100; James P. Wallace, 100; R. S. Storrs, D.D., 100), 550; Union Cong. ch., 13.45; Geo. H. Shirley, to const. MARY E. SHIRLEY, H. M., 100; A friend, 110;	2,550 52
Buffalo, Niagara-sq. People's ch.	10 00
Cambria Centre, Cong. ch.	10 00
East Otto, Cong. ch.	3 50
Eaton, Cong. ch.	15 00
Greenbush, 1st Cong. ch.	3 50
Groton, Storrs A. Barrows	50 00
Hamilton, Mrs. John Diell,	5 00
Madrid, Cong. ch.	12 00
New York, Cash, 100; T. F. Howard, 10,	110 00
Riverhead, Cong. ch.	50 00
Smyrna, 1st Cong. ch.	20 00
Tremont, Trin. Cong. ch.	25 00
Union Falls, F. E. Duncan,	10 00
Walton, 1st Cong. ch.	113 01
Warsaw, Cong. ch.	10 48
West Winfield, Cong. ch.	14 65—3,012 66
<i>Legacies.</i> — Antwerp, Mrs. Anna E. Snell, by John D. Ellis, in part, 500 00	
Potsdam, Mary P. Webb, by Chas. O. Tappan, Ex'r,	124 50—624 50
	3,637 16

## PENNSYLVANIA.

Catasauqua, Welsh Cong. ch.	5 30
Erie, M. W. Tyler,	17 00
Lander, 1st Cong. ch., 16; Martin E. Cowles, for Japan, 25,	41 00
Philadelphia, A friend in Roxborough,	15 00
Pottsville, Cong. ch.	6 26
Sewickley, Mrs. Geo. Woods,	1 00
,	150 00 — 235 56

## NEW JERSEY.

Paterson, Cong. ch.	38 00
Plainfield, Mrs. S. F. Johnson,	10 00
Vineland, "F.", for Helen Margaret,	3 00 — 51 00
<i>Legacies.</i> — Englewood, G. B. Cheever, D.D., by Mrs. E. B. C. Washburn, Ex'x (previously rec'd, 6,500),	7,500 00
	7,551 56

## DISTRICT OF COLUMBIA.

Mt. Pleasant, Cong. ch.	68 45
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## FLORIDA.

Leesburg, Sarah A. Benedict,	5 00
Mannville, Mrs. F. A. Haskins,	5 00 — 10 00

## ALABAMA.

Talladega, Cong. ch.	38 84
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## OHIO.

Bristolville, Cong. ch.	10 00
Cincinnati, Central Cong. ch.	218 41
Columbus, High-st. Cong. ch.	25 25
Conneaut, F. W. Hayne,	5 00
Fredericksburg, Cong. ch., add'l,	3 60
Gomer, Welsh Cong. ch.	23 00
Marietta, 1st Cong. ch., for support of Rev. E. B. Haskell,	45 75
Mt. Vernon, 1st Cong. ch.	27 45
Oberlin, Students, toward support of Rev. C. A. Clark,	250 00
Penfield, Cong. ch.	2 25
Sandusky, 1st Cong. ch.	13 06
St. Mary's, Ladies' Miss'y Soc'y of Cong. ch.	5 00
Wayne, Rev. S. A. Cornwell,	1 00 — 629 77

*Legacies.* — Edinburg, Benjamin Carter, rec'd through the Am. Bible Society,

Oberlin, Ira Mattison, by E. H. Holter, Adm'r, add'l,

Wakeman, Cyrus Strong, by Mrs. Harriet Cunningham,

25 oo—2,064 25  
2,694 02

## ILLINOIS.

Adams, Cong. ch. 3 00

Aurora, 1st Cong. ch. 50 00

Big Rock, Mrs. Dr. Long, 100 00

Byron, Mrs. T. H. Read, to const. Rev. EDWIN EWELL, H. M. 50 00

Cambridge, A friend, 1 00

Chenoa, Cong. ch. 15 00

Chicago, 1st Cong. ch., 125.30; Bethlehem ch., Woman's Mis. Society, 29.35; Un. Park Cong. ch., m. c., 10.15; A friend, 250, 414 80

Cobden, Isaac G. Goodrich, 20 00

Galva, Cong. ch. 75 00

Genesee, Mrs. E. L. Atkinson, 5 00

Glencoe, Cong. ch. of Christ, 259 57

Hernosa, Cong. ch., for Africa, 14 50

Joy Prairie, Cong. ch., to const. Mrs. MARY D. FAIRBANK, H. M. 113 85

Lamoni, Cong. ch. 6 94

Maywood, Cong. ch. 40 73

Oak Park, 1st Cong. ch. (of wh. 75 for Japan), 100; "S. J. H." 100, 200 00

Rockford, T. D. Robertson, 100 00

Roseville, Cong. ch. and Sab. sch. 23 72

Thawville, Cong. ch. 12 53

Thomasboro, "R." 7 00

Tracy, Edward G. Howe, 25 00

Wheaton, "Volunteer Band of Students," 25 00—1,562 64

## MICHIGAN.

Alpena, — 5 00

Allegan, Cong. ch. 2 00

Bay City, 1st Cong. ch. 9 96

Bad Axe, Mrs. A. H. Dixon, 25 00

Chelsea, Cong. ch. 16 00

Eaton Rapids, Dennis Miller, 223 58

Grand Blanc, Cong. ch. 8 90

Kalamazoo, 1st Cong. ch. 45 00

Lansing, Plymouth Cong. ch. 27 59

Muskegon, 1st Cong. ch. 62 05

Owosso, Rev. Darwin W. Sharts, deceased, to const. Mrs. JULIA F. SHARTS, H. M. 100 00

Oxford, Cong. ch. 6 00

Somerset, Cong. ch. 10 14

Stockbridge, Mrs. Rhoda W. Reynolds, 10 00

Union City, Cong. ch. 7 02 — 558 24

## MISSOURI.

Lesterville, S. H. 1 00

## WISCONSIN.

Columbus, Olivet Cong. ch. 26 00

Durand, Cong. ch. 11 25

Edgerton, Cong. ch. and Sab. sch. 14 05

Elkhorn, 1st Cong. ch. 20 00

Evansville, Cong. ch. 25 00

Fulton, Cong. ch. 20 00

Fond du Lac, Cong. ch. 57 85

Palmyra, Missionary, 2 00

Waupun, Cong. ch. 20 00 — 196 15

## IOWA.

Cherokee, R. H. Scribner, 100 00

Davenport, Edwards Cong. ch., to const. Rev. F. W. JUDIESCH, H. M., 54.50; Horace T. Bushnell, 10, 64 50

Genoa Bluff, Cong. ch. 10 00

Grinnell, Cong. ch., m. c. 9 73

Magnolia, Cong. ch. and Sab. sch. 18 75

Muscatine, Thomas F. Binnie, 25; A friend, 10, 35 00

Pleasant Prairie, Cong. ch. 3 75

Reinbeck, Cong. ch. 35 59

Storm Lake, 1st Cong. ch. 18 71

Sheldon, Cong. ch. 3 53

Tabor, Cong. ch. 108 52 — 408 08

## MINNESOTA.

Dawson and Marietta, Cong. ch's,	3 00
Faribault, Cong. ch.	37 76
Marietta, Rev. S. F. Porter,	23 00
Minneapolis, Plymouth ch.	24 00
Sauk Centre, 1st Cong. ch.	17 51
—, "In His Name," M.	1 00 — 106 27

## KANSAS.

Fredonia, Cong. ch.	4 00
Highland, Cong. ch.	7 50
Oswatomie, Cong. ch.	16 35 — 27 85

## NEBRASKA.

Clay Centre, Mrs. J. N. Hursh,	5 00
Omaha, Cong. ch.	10 00
Steele City, Cong. ch.	5 88
Upland, Julia Earhard,	1 00
Verdon, Cong. ch.	13 00 — 34 88

## CALIFORNIA.

Clayton, Cong. ch.	7 30
Riverside, Rev. Horace W. Houlding,	25 00
—, A widow,	50 00 — 82 30

## COLORADO.

West Denver, Cong. ch.	11 50
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## WASHINGTON.

Seattle, Pilgrim Cong. ch.	15 35
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## WYOMING.

Rock Springs, Cong. ch.	20 00
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## ARIZONA.

Nogales, A friend,	2,000 00
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## DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For the Canadian station, West Central African Mission, for year ending Dec. 31, 1890, in part, 135 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T., for work in Turkey, 50; do., for work in Japan, 50;	100 00
Nova Scotia, Rockville, Cong. ch.	5 00
Sandwich Islands, Honolulu, Haw. Mis. Chil. Soc., toward salary of Mr. Westervelt,	125 00
Kohala, A friend's "Jubilee Donation" on 50th anniversary of his arrival at the Islands,	2,000 00-2,230 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions, in part, 9,529 57  
For the Madura Dispensary, bal. of grant of Dec., 1889, 950 00  
For balances of outfits and allowances of missionaries, 604 91-11,084 48

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.* 3,000 00

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,  
*Treasurer.*

For salary of Miss Palmer, 300 00  
For salary of Mrs. L. M. Cole, 200 00 — 500 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Auburn, Y. P. S. C. E. of High-st. ch., for preacher in Madura, 25 00

NEW HAMPSHIRE.—Greenland, Cong. Sab. sch.

VERMONT.—So. Royalton, Cong. Sab. sch.

MASSACHUSETTS.—Amesbury, Y. P. S. C. E. of Union ch., 5; Boston, Highland Sab. sch., for work of Rev. J. E. Pierce in Bardesag, 7.6; Danvers, Maple-st. Sab. sch., pastor's Bible class, 10; Easton, Y. P. S. C. E., for Japanese student, 6.25; Fall River, Y. P. S. C. E. of Central ch., 40; Hyde Park, 1st Cong. Sab. sch., 10.11; Lakeville, Y. P. S. C. E., 3.70; Middleboro, Junior Y. P. S. C. E. of 1st Cong. ch., 2; New Bedford, Y. P. S. C. E. of North Cong. ch., 12.50,

RHODE ISLAND.—Central Falls, Y. P. S. C. E. of Cong. ch., for Chinaman, 4; Peace Dale, V. P. S. C. E., 5.38,

CONNECTICUT.—Bridgeport, Y. P. S. C. E. of Park-st. Cong. ch., 5; Cheshire, Cong. Sab. sch., for student at Marash, 25; Danbury, Y. P. S. C. E. of 2d Cong. ch., for pupil in Turkey, 10; East Granby, Y. P. S. C. E., 5; New Britain Young Men's Miss. Soc. of South Cong. ch., 15.77; Somerville, Y. P. S. C. E. of Cong. ch., for pupils in Peking and Foochow, 6.25; Trumbull, Y. P. S. C., 15.75,

NEW YORK.—Amsterdam, Ladies' Miss. Soc. of ad Presb. ch., for schools in Tung-chou, 65; Infant School of do., for do., 20; Jamestown, Cong. Sab. sch., 15.28; New York, Olivet Sab. sch., for schools, care of Miss Bush, 50; Richmond Hill, Y. P. S. C. E. of Union ch., for student at Marash, 20; Spencerport, Cong. Sab. sch., 19.29,

NEW JERSEY.—Hawthorne, Sab. sch.

ALABAMA.—Talladega, Cong. Sab. sch., for Japan,

OHIO.—Cincinnati, Central Cong. Sab. sch., 29.70; Y. P. S. C. E. of do., 26.55; A class in Columbia Sab. sch., for Testaments, 1; Cleveland, Junior Endeavor Soc., Grace ch., 2.45,

ILLINOIS.—Port Byron, Cong. Sab. sch., 3.73; Princeton, Cong. Sab. sch., 6.47; Wheaton College Miss. Soc., for support of student, Erzroom High School, 10,

MICHIGAN.—New Haven, Cong. Sab. sch.

WISCONSIN.—Columbus, Y. P. S. C. E. of Union ch., 1.25;

IOWA.—Genoa Bluff, Cong. Sab. sch., 1.85; Manson, Y. P. S. C. E., 4.54; Pleasant Prairie, Y. P. S. C. E., 1.25,

MINNESOTA.—Rochester, Y. P. S. C. E.

MISSOURI.—Lebanon, Y. P. S. C. E.

KANSAS.—White City, Union Sab. sch., Stone Chapel,

NEBRASKA.—Albion, Junior Y. P. S. C. E., 3.35; Franklin, Y. P. S. C. E. of Franklin Academy, 1.25,

CALIFORNIA.—Riverside, Y. P. S. C. E., 1st Cong. ch., for scholarship Theo. Sem., Adams, Zulu,

15 00

574 29

189 57

7 60

8 88

59 70

20 20

3 00

5 00

7 64

10 00

10 00

76

4 60

15 00

574 29

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Portland, Williston Sab. sch. class, 1; Woodfords, Primary Dep't of Sab. sch., 2.55,	3 55
MASSACHUSETTS.—Middleboro, Junior Y. P. S. C. E., 4.50; So. Framingham, Grace ch. Sab. sch., 16.79; Watertown, Phillips Sab. sch., Primary Dep't, 3.04,	24 33
CONNECTICUT.—Plantsville, Cong. Sab. sch.	13 06

NEW YORK.—Flushing, Cong. Sab. sch., 50.16; New York, Two small fishes, 10; De Witt, Memorial Mis. Band, 5,

ILLINOIS.—Chicago, 1st Cong. Sab. sch., 37.46; Plainfield, Cong. Sab. sch., 4.49,

MICHIGAN.—Port Huron, Y. P. S. C. E.

WISCONSIN.—Beloit, Neighborhood Sab. sch.

169 92

1.96

20 00

41 86

[August, 1891.]

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bangor, A friend, for Armenian girl, 1; Bucksport, Mary W. Chamberlain, for Armenian pupils, Harpoort, 15; Gorham, Cong. Sab. sch., for Zenaida Poblano, Chihuahua, 50; Hallowell, ——, for work of Rev. A. Fuller, Aintab, 10; do., Old South Sun, sch., for do., 10; Portland, Chinese class in 2d Parish ch., for native pastor in Hong Kong, 50,

NEW HAMPSHIRE.—Rockingham Co., Friends, for work of Miss I. V. Smith, VERMONT.—Enosburg Falls, M. P. Perley, for Dr. Parmelee's Chapel, 20; Norwich, Cong. Sab. sch., for medical work of Dr. Kingsbury, 10.75,

MASSACHUSETTS.—Auburndale, Miss. So. of Lasell Sem., for use of Miss Emma Barnum, 13; Boston, Y. L. M. So. of N. E. Conservatory, for evangelist Solomon, Madura, 60; do. Cong. ch., Roslindale, for evang. work in Japan, 10; Campello, A. C., for one-half year's support of Mr. Michar, care of Rev. A. W. Clark, 75; A. C., for evang. work, care of Rev. J. D. Davis, Japan, 10; Charlemont, Y. P. S. C. E., for a pupil at Kalgan, 6.25; Haydenville, Cong. ch. and so., for the Okayama Orphan Asylum, Japan, 5; Hyannis, Cong. ch. and Sab. sch., for work of Rev. G. A. Wilder, 17; Lawrence, Chinese Sab. sch. of South ch., for native helpers, Hong Kong, 34.50; Marlboro, Chinese Sab. sch. of Union ch., for native preacher, Hong Kong, 9; Milton, M. L. R., for work, care of Rev. Henry Fairbank, 50; Newton, Eliot ch., for Tottori, 25.50; Newton Centre, D. L. Furber, D.D., for Miss Wheeler's work, 5; Northfield Sem. Miss. Soc., for use of Miss Nellie Russell, Peking, 30; Rochester, 1st Cong. Sab. sch., for repairs in Bitlis, 15; Somerville, Franklin-st. Sab. sch., for use of Rev. E. G. Tewksbury, 11; So. Weymouth, John S. Fogg, for Doshisha Sem., 100; Springfield, Y. P. S. C. E. of Park ch., for students at Kumamoto, 11.62; West Yarmouth, Cong. ch. and so., for work of Rev. G. A. Wilder, 10; Worcester, Piedmont Sab. sch., for boy in Bitlis High Sch., 18; do., E. W., for Euphrates College, 10, CONNECTICUT.—Bridgeport, Edith B. Palmer, in memory of her mother, for Zohrap Sarkisian's work in the Caucasus, 30; Greenwich, Y. P. S. C. E. of 2d ch., for two scholarships in Anatolia College, 28; New Haven, Friends, by Rev. J. Y. Leonard, for native helpers, care of Rev. J. F. Smith, 40,

NEW YORK.—Brooklyn, Dea. Jennings, for ch. and teacher in Madura Mission, 70; Buffalo, Cheerful Givers of Pilgrim ch., for Kyoto, 5; New York, collected by Peter Carter, for Dr. Dodd's Dispensary, Talas, Turkey, 1,000; Sherburne, Miss Renford, for Zohrap's school, Samaghlar, 15; Walton, Little Helpers, for Zohrap's school, Samaghlar, 6,

PENNSYLVANIA.—Allegheny, Mrs. Anson Bidwell, for use of Miss E. C. Wheeler, 25; Philadelphia, John H. Converse, for printing-office, Samokov, 50; Scranton, Sab. sch. class, for Zohrap, 8,

NEW JERSEY.—Orange, Valley ch., for native helpers in India, 60; Westfield, Sab. sch., for Anatolia, 18.00,

ILLINOIS.—Chicago, W. B. Jacobs, for use of

Rev. H. A. Cotton, 50; Ridgeland, Cong. ch., extra for ch. site, Chihuahua, 21, WISCONSIN.—Janesville, Friends, for Dr. Pease, for hymnbooks, MINNESOTA.—Duluth, Y. P. S. C. E. of Pilgrim ch., for Mrs. J. T. Gulick, 35; Northfield, Carleton College Christian Associations, for Mr. H. K. Wingate, Marsovan, 50, CANADA.—Eaton, Cong. ch., for support of boy "Aram" in Erzroom High School, Collected by Rev. C. C. Tracy in London, Edinburgh, and Switzerland, for Self-help Dep't of Anatolia College,	71 00 28 00 15 00 425 69
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136 00

36 00

30 75

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.  
Miss Ellen Carruth, Boston, *Treasurer.*

For Sanitarium Mahableshwar, India, 3,130 00

For the Madura Dispensary, add'l, 1,550 00

For a water-tank for Inanda Seminary,

For the Osaka Girls' Sch., care of Dr. Taylor,

For salary, Miss Anna Webb, Spain, 300 00

For health, Miss Talcott, Japan, 50 00

For Miss Patrick, for vacation, 200 00

For Miss Prime, for vacation, 150 00

For water for Girls' Sch., Smyrna, 110 00

For Bible-woman, Aintab, 112 50

For Mrs. L. O. Lee's work, Marash, 16 60

For Mrs. Newell, Constantinople, 25 00

For Miss Sheldon, Adabazar, 80 00

For pupil in Girls' Sch., do. 50 00

For tuition of Tsonka, 15 00

For Miss Wheeler, Harpoot, 5 00

For pupil of do. 4 00

For pupil, San Sebastian, 125 00

For church, care of Mr. Howland, 8 00

For Girls' Sch., Matsuyama, 25 00

For pupil in Girls' Sch., Osaka, 10 00

For Girls' Sch., Okayama, 51 00

For Miss Ida V. Smith, 13 00

For Girls' Sch., Okayama, 5 00

For support of Salu, Sirur, 12 00

For Industrial Sch., do. 15 00

For use of Miss Fletcher, 10 00

For Mrs. F. E. Rand, 25 00

For Miss Garretson, Foochow, 50 00

For Tungwana, Zulu, 10 00

For Mrs. Edwards, Inanda, 3 75

For Mrs. W. E. Fay, 25 00—6,635 85

753 87

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.*

For Samokov Bible-women, care of

Miss Stone, 378 00

For Marash College, 152 06

For the Erzroom Wagon Fund, 20 00

For Dr. D. M. B. Thom's Hospital, 15 00

For Mrs. Thom's Scholarship, 10 00—575 06

98 00

Donations received in June, 44,067 62

Legacies " 12,110 54

56,178 16

From THE AMERICAN MISSIONARY ASSOCIATION,  
By H. W. Hubbard, New York, *Treasurer.*

Income of the "Avery Fund," for missionary work in Africa, 1,191 25

Total from September 1, 1890, to June 30, 1891: Donations, \$391,388.85;

Legacies, \$194,196.52 = \$585,580.37.

1,096 00

83 00

78 01

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR SUFFERERS IN CHINA.

VERMONT.—Rutland, H. W. Kingsley,

100 00

MASSACHUSETTS.—Essex, A friend,

100 90

MICHIGAN.—Birmingham, Presb. Sab. sch.

100 00

AFRICA.—Kamondongo, Cong. ch.

100 90

GILBERT ISLANDS.—Butaritari, Mrs. Mary Maka,

100 90

ILLINOIS.—Chicago, W. B. Jacobs, for use of

4,441 20

Previously acknowledged,

12 13

4,270 26

4,282 39

# FOR YOUNG PEOPLE.

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## THE SHQIPETARS.

BY REV. J. W. BAIRD, OF MONASTIR, EUROPEAN TURKEY.

ASK one of them who they are and he will tell you, "Those who live in Shqiperi." In the time of Paul they were known as Illyrians; that is, "the free." Some of them claim that their language is closely related to the Sanskrit and that they are the descendants of the Pelasgians who came to the Balkan Peninsula about the time that Abraham went to Canaan. Alexander and his army, as well as Pyrrhus, were Shqipetars. Their national hero is Skenderbeg, who, just before the discovery of America, for twenty-five years successfully resisted the Turks.

Their neighbors call them Arvanati or Arnaouts, but others know them as Albanians. Their own name is probably derived from *shqipye* (eagle), which well describes the Albanians—strong, brave, and rapacious. Their legends and songs are of heroes and their raids. The Bulgarians say of them, "Naked, barefooted, but fiery as hornets." Loving war and plunder, they have ever been ready for a fray, and consequently have made almost no progress in civilization. Saint, law-giver, or philosopher they seem to have never had. They were at one time all nominally Christian, but now rather more than one half of them are nominally Moslems, who, however, retain their own language and customs and treat their non-Moslem neighbors as equals. The Turks they often speak of very disparagingly, and in turn they are regarded as heretics.

As well as I can guess there are about 1,500,000 Albanians, most of whom live northwest and west of Macedonia, though many are found in Greece and even in Sicily. There are two main dialects, related to each other about as Highland Scotch to Boston English—the Gheg, or northern, and the Tosk, or southern.



A MOUNTAIN ALBANIAN.

The Turkish government has thought best not to attempt to enforce its rule in all parts of Albania, and so in the mountain fastnesses the Albanians do their own governing. A man and his rifle — Albanians have a weakness for firearms — are governor, court, and police, all in one. Brigandage and blood feuds have cursed the country. Revenge is taken by openly shooting the offender, but not before having warned him. They scorn to do it secretly.

Wherever a strong government puts down brigandage and blood feuds, and gives security to life and property, the Albanians make rapid progress in civilization, and give clear proof that in mental ability they are not a whit behind any of their neighbors. Their heads are generally quite large and well-formed. Their complexion is lighter than that of the Greeks. They are much prized in other countries to which they go temporarily to get a living, as watchmen, guards, etc., because of their faithfulness and bravery. I have seen a Jew entrust a sum of gold to a ragged muleteer. When the man had gone, the Jew said, "That man who has n't shoes to wear in this sleet will deliver that money as he promised or die in the attempt. He's an Albanian."



AN ALBANIAN PEASANT.

One strange thing about the Albanians is that, living beside civilized nations with whom they have had much to do, they have got along without books and schools in their own language. The first book published in Albanian was a short Catholic catechism, printed near the end of the sixteenth century. Since that time but very few others have appeared, and these in quite a variety of alphabets. The British and Foreign Bible Society has translated, printed, and circulated the New Testament and six books of the Old. There are now only two schools where an Albanian can learn to read his own language: one taught by Jesuits in Scutari, and one in Kortcha. I have visited the latter and am sorry to say it is very small. There are some Turkish schools, but as Turkish is almost unknown in Albania they do little good. In the towns and large villages among the Tosks are Greek schools; but money could not hire the

Greek party to allow Albanian to be used either in school or in church, although that is the only language the people use in their homes, for that would defeat their purpose to Hellenize this people. Thus it happens that the Albanians never had the gospel preached to them in a language they could understand.

Our European Turkey Mission felt called to begin work among this people, some of whom are members of our churches. Last year we ordained an Albanian, Mr. G. D. Kyrias, a graduate of the Samokov school. He is in the employ of the British and Foreign Bible Society and resides in Kortcha. In addition to his other work he has preached regularly for nearly a year in his own house, and though there is much opposition he is greatly encouraged. He wishes very much to have some one to help him, for the people are ready to listen to the gospel. The American Board, however, cannot furnish us with a small sum of money for tracts, rent of preaching place, or for support of preacher. A little is given for a Bible-woman, and we hope she will begin work this summer, as soon as she graduates from the American College for Girls at Constantinople. I have no doubt that she will find plenty to do and that her efforts will be appreciated.

I was in Kortcha this spring and found it the best-built town for its size that I have seen in Turkey. Many of its inhabitants appeared unusually refined. They are neater in their dress than those of Monastir. What pleased me most was to find people ready to listen to the gospel. This readiness is greater than it ever seemed to be in Macedonia, whose cry has been in my ears as I have climbed its mountains and crossed its plains the past eighteen years. There are two or three now doing what they can to evangelize their countrymen, without any salary from the Board. They are toiling in these fields white for the harvest. If the churches cannot furnish them with good sickles, will they not give them at least a file to sharpen some borrowed sickle? Must they pull up the wheat with their bare hands?

A few words may be necessary in explanation of the pictures given with this



ALBANIAN WOMAN OF THE CITY.

article. The picture of the Mountain Albanian represents a very common dress in the western portion of the country. It is said that the national costume is handsome and consists of a cotton shirt with a woolen *fustanella*, or kilt, reaching to the knees. The picture of the Albanian peasant shows this fustanella, but is not so long or full as in the garb of the better classes. One hundred and fifty *gores* form a moderate fustanella, but 300 would be more in conformity with the fashion.

The picture of the Albanian city lady shows the dress of the women in Scutari. The face is too dark to do the Albanians justice, for they are little, if any, darker than the average American. It is said that the poorer classes, though picturesque in appearance, are extremely dirty in their habits and seldom change their clothes. The dress of the women is often quite fantastic. The girls frequently string together the coins they have collected and wear them upon their heads or as a necklace. The picture of the man and his wife on this page represents the Albanian as found on the border of Montenegro.

The following description has been given of a native Albanian : "He is of middle stature, his face is full, with high cheek bones, his neck long, his chest full and broad, his air is erect and majestic to a degree which never fails to strike the traveler ; he holds in utter contempt that dissimulation which is characteristic of the Greek, and, unlike the Turk, he is gay, lively, and active."

These are the people whom we hope to reach with the message of the gospel.



ALBANIANS OF THE NORTH.



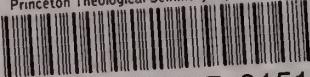
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